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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., April 2, 1936

NEW SERIES
VOLUME XXXVIII. No. 14

\$10,000 CASH IN HAND FOR WOMAN'S COLLEGE

Who's Who and What's What

The Executive Board of the Georgia Convention calls on all the churches of that state to make June Christian Index month and secure subscriptions to their state paper. Good success to you.

And we can't find any reason for it. In the rush we omitted the name of W. C. Houston of Philadelphia in giving a list of those sponsoring the special Philadelphia edition. Houston's made a generous contribution and we regret the omission. The fault is ours.—A. L. Goodrich.

A revival meeting began Sunday in First Church, Columbus, with Gypsy Smith, Jr., preaching. The main auditorium will seat 2,000 people, and loud speakers have been installed to accommodate a good many more in the Young People's and Adult Assembly rooms.

Evangelist A. D. Muse writes that he and Sam Raborn are just out of a good meeting in Oneida, Tenn., in which there were fifty conversions before the meeting closed. Next Sunday they begin a meeting in Oakdale, Tenn., after this he visits home for the first time since Christmas.

Two negro schools in Mississippi are beneficiaries of the will of Charles Lehman Richman of Cleveland, Ohio, to the extent of \$1,000 each. They are Piney Woods School in Rankin or Simpson County and the Normal School at Prentiss. The negro school at Tuskegee also received \$2,000.

It is said that 60 per cent of the members of the Hundred Thousand Club are women. And that reminds me of the little girl who asked her mother if there were no men in heaven, as she had never seen the picture of an angel with whiskers. The mother assured her there were some men in heaven, but they got there by a "close shave."

Brother O. O. Hailey of Harrisville resigns the pastorate of New Sight and Clear Branch churches in Lincoln County to accept a call to the church at Tangipahoa, and Independence, La., half-time each. He was formerly pastor at Tangipahoa and to be recalled is a genuine tribute to him. We are sorry to lose him from Mississippi, but pray the Father's richest blessings on him in Louisiana.

Send us some more missionaries from Japan. The baby was seated in his high chair at lunch. Ordinarily he was not at the family table. But this time there were guests present who had been making much of the infant. A bowl of mush and a spoon were placed on the tray of the high chair. But instead of flying into it the child bowed his head and reeled off a string of unintelligible words. Its mother quickly asked the Japanese maid what the baby was saying. The reply was, "Since you do not do it, I have taught baby to say grace in my father tongue."—Ex.

It is said that Mrs. E. Y. Mullins left \$5,000 to Judson college in Alabama of which she was a graduate.

Down on the Gulf Coast it is said that some of the municipalities collect regularly from people who run gambling machines, but make no effort to stop them from operating. Well, your Uncle Samuel does the same thing with bootleggers in Mississippi.

When Judge Brien of Vicksburg charged the grand jury to investigate liquor selling in that city, it is said the liquor which had been sold openly disappeared. If it can be done for a few days, it can be done forever. What are sheriffs and district attorneys paid to do?

It is common to say that true science and true religion can have no quarrel. No, but there's a good scrap all the time in progress, two or three of them in fact, on what is true science and what is true religion. When you find out you will arrive at the point of "possessing the impossible."

The liquor men are strangely interested (?) in education. They are shedding crocodile tears in their desire to sell liquor in order to help educate the children! But remember that the school people were asking no assistance from the liquor men. The people who are sacrificing themselves that the schools may continue are forming no alliance with liquor.

It was sensible on the part of Governor White to veto the bill to reduce the tax on moving picture shows in the smaller towns. There is no more reason for a picture show in a small town paying a smaller tax than one in a large town, than there is for a merchant in a small town to be excused for paying the sales tax. If no preference is shown to a merchant why should it be shown to a moving picture operator. Some of the movie men were among those who were hopeful of getting liquor legalized in order to save themselves from taxes.

St. Louis is prepared to take care of thousands of Baptists in May when the Convention assembles. The main auditorium seats 12,000; another room seats 3,500. And they can be thrown together if necessary. The W. M. U. Convention is scheduled for May 12-13. The Southern Convention for May 14-18. All meet together on the 19th and the Northern Convention May 20-25. The Municipal Auditorium is conveniently located. All arrangements are being made for the comfort of the visitors, and an inspiring program awaits us.

Every cooperating church in the Southern Baptist Convention is entitled to one messenger to the Convention in St. Louis, and an additional messenger, up to ten, for every \$250.00 given to the work of the Convention, that is to Southwide objects. Messengers must be elected by their churches, and must have a written statement of election from a church official. The pastor or other officials in a church may get enrollment cards from the state mission secretary for use of messengers, which cards are to be presented at the registration office in St. Louis. See your railroad agent about rates. Get ready!

On Friday of last week President W. E. Holcomb of the Woman's College, Hattiesburg, came to Baptist Headquarters with Business Manager R. F. Bass and Dr. Norvel L. Roberts, bringing checks for \$10,000 which had been given by Hattiesburg friends of the college as a supplement to the support fund for the session of 1935-36. This was done as a forerunner to their endowment campaign which has just been launched. The Convention last November promised the support fund of \$10,000 for this session, with the notice that no promise was made for the succeeding sessions, pending the endowment of the college. The friends of the college in Hattiesburg did more than was asked or expected. They got busy and raised the supplement themselves. The money has been paid into the hands of Dr. Gunter as treasurer of the Convention Board. The checks were from Mr. Tatum for \$5,000, from First Church for \$2,000, from Main St. Church for \$1,900 and from Fifth Ave. Church for \$100. This insures the standing of the college with the standardizing agency of colleges, and gives assurance that the endowment campaign will be victorious. We heartily congratulate the college, and express appreciation of the whole state for the loyal service of the Hattiesburg friends of Christian Education. Now is the time for every good man and woman to show their real interest in Christian education.

Brother W. E. Lee writes to make two corrections in his article on the "Greatest Need," recently published: (1) "He does not come on Machinery but on Men." It should be "on Men." (2) "There will be Enlightenment In the World." It should be enlightenment "in the Word."

Another evidence that the moving picture folks and the liquor folks are working together (as they tried to do recently in Mississippi) is that the New York Assembly passed a bill permitting the theater owners to sell liquor in the premises. The bill has not yet gone to the senate and the governor.

Among the many things which are spoken of as indicating a backward movement in morals and spiritual tone, it is gratifying to recall some things which indicate a higher spiritual standard in the churches. Many of us can recall in the now long past how churches were sometimes led to use secondary, sometimes questionable or un-Christian methods of raising money for their support. It was a long time ago, but we recall how cakes were sometimes "raffled off" by the women in the church and the men joined them in the gambling game. Then came grab bags, etc. There have been a few instances where churches, not Baptist churches, gave a dance or put on a show, and a secular newspaper would headline it ironically, "Dancing to the Glory of God." But thank the Lord we have gotten away from that. Let us rejoice and be glad thereof. If you ever hear of anything of that sort now it will be only in a badly back-slidden church or a backwoods community.

Sparks and Splinters

Pastor R. K. Corder begins a meeting at Picayune April 5.

Somebody might write a good article, possibly a book on Paul's laymen associates. They are worthy.

The Gulfport W. C. T. U. is campaigning to have the billboards removed from the Gulf Coast drive which advertise beer. There is every good reason why they should succeed.

Dr. J. N. McMillin, pastor of the Louisville church, will be the preacher in Religious Emphasis Week at State Teachers College, Hattiesburg, May 10-15. He was once a teacher in the college.

Denison University (Baptist of Ohio) recently received \$300,000 for a library building in honor of Dr. Wm. Doane, a great music writer. It was from the Doane family from whom \$130,000 had been previously received.

A speaker before the Business and Professional Women's Clubs recently in session at Laurel expressed the opinion that women should be elected to congress on their merits rather than a tribute to their husbands who had died while in office.

Two new books by Mr. Arthur Flake, long connected with the Sunday School Board in Nashville, are now available for those who want to do their best work. These are "The Function of the Sunday School," and "Duties of S. S. Officers." They may be had of the Baptist book store at 60 cents in cloth and 40 cents in paper.

One of the signs of apostasy in our day is the failure of the churches to observe the Lord's Supper. Does this signify that we have ceased to bring to mind and proclaim his death? It is hardly consistent for any of us to complain that some preachers have ceased to preach the atoning death of Christ, when we fail to keep the memorial which he appointed.

We saw a letter a few days ago from a young lady who has been confined in a hospital for two years, expressing her intention to raise \$100.00 for Woman's College endowment. She will get it and more. Anybody with faith like that is bound to win. She is one of many of the alumnae of M. W. C. at Hattiesburg who are doing their part in raising the endowment.

Pastor Houston Smith has resigned the care of the church at Collins to accept a call to Napoleon Avenue Church in New Orleans. In connection with his pastoral work in the city he purposes to take the work in the Baptist Bible Institute leading to the doctor's degree. We are sorry to lose him from Mississippi where in a short time he had done excellent work and seemed so much needed.

Somebody defined an expert as one who knows more and more about less and less. Somehow we were thinking of the prosperity formula which has become popular in political circles if not in economic quarters, to the effect that the way to bring back prosperity is to raise less and less and raise the price higher and higher. And so the race is on to see how little you can make on a piece of ground and how much you can get for it.

The men in the House of the Mississippi Legislature who voted to open the way for easy divorce in the state, and capitalize on breaking up marriages are as follows: Armstrong of Carroll, Bickerstaff of Harrison, Callon of Adams, Chadwick of Hinds, Clinton of Lamar, Felts of Washington, Ford of Jackson County, Fox of Claiborne, Gex of Hancock, Gore of Quitman, Greenough of Jackson County, Guider of Warren, Hopkins of Coahoma, Ladner of Pearl River, May of Simpson, May of Tallahatchie, McGowan of Hinds, McGrath of Madison, Monk of Humphreys, Morgan of Lafayette, Morrison of Chickasaw, Newson, Phillips of Noxubee, Smith of Copiah, Talbot of Coahoma, and Wright of Sharkey.

Editor Gwaltney thinks a 5,000 Club might work well in Alabama.

Evangelist Bryan Simmons was last week with Pastor A. L. O'Bryant in a helpful meeting at Sanford.

The Baptist Courier of South Carolina says the Secession Convention of that state was held in the meeting house of the First Baptist Church.

The life insurance company does not insure life. It insures money at the death of the insured. The Gospel of Christ insures life before and after death.—G. P. White.

Jacob Gartenhaus has been fifteen years a missionary to the Jews under the Home Mission Board of Atlanta, and he says more doors are open to him now than ever before.

Among the younger men in the lower house of the legislature who stood for righteousness was Mr. Elmer E. McCoy of Prentiss County. His folks back home need not be uneasy about him, for he will not disappoint them.

Anderson College (Baptist) in South Carolina is out to raise \$30,000 for immediate needs, a conditional subscription of \$5,000 having already been received. The funds will come from the local territory.

A church in Chiangmai, Siam, is said to have 400 members and everyone a tither. Their income is less than 20 cents a week per capita, but they support their own pastor and have sent out two missionary families. They look after the unfortunate of their own community.

Dr. Gambrell told a story of a negro who decided he would experiment on his mule to see if he couldn't train him to work without feeding him. He was getting on fairly well as he thought and had reduced the feed to next to nothing, when the mule turned up his hoofs and died. And that's the sort of prosperity we have been experimenting with in the past few years: reducing the acreage, reducing the output. Well a few folks have already died of starvation. Success?

The good people of Mississippi who believe in protecting the homes and oppose lax divorce laws owe a debt of gratitude to Representatives E. E. Arnold of Panola County and Thos. L. Bailey of Lauderdale County for the fight they made in the House against the easy divorce bill. These men stood foursquare and spoke the truth with all boldness and turned the tide, giving to the cause of righteousness a great victory. Men who were in doubt or would have voted wrong came to them and thanked them heartily for setting them right. Mr. Arnold was vice-chairman also of the Temperance Committee and rendered good service to the cause.

President W. W. Hamilton of the Baptist Bible Institute, New Orleans, La., lists their needs as follows: "We need intercessors who will pray for us daily. We need food supplies of all kinds for our dining room. One of the most immediate needs of the Baptist Bible Institute right now is \$486.00 to repair the pipe organ so that it can be used. We need churches, groups, and individuals who will put us in their budgets and send small donations each month. We need twelve \$200.00 scholarships (\$25.00 per month for eight months) for twelve choice college men who would come to B. B. I. for their theological course. We need a new building for housing our priceless library, which if lost by fire could never be replaced. We need transportation expenses for eager and capable men and women who wish to go out to nearby mission points and give the Gospel message. We need special funds for publishing Gospel tracts and leaflets written to meet the particular religious errors of people living in New Orleans and Southern Louisiana. We need towels, sheets, napkins, tablecloths, quilts, and other such articles which are necessary to regular home life. These will be used in our dormitories and student homes. We need to begin putting new roofs on our buildings, at least one each year. The work can be done with student labor, thus helping them to attend the Institute, and enabling us to keep this valuable property in repair."

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Virginia Baptists assist 218 churches in the state to support pastors; and they have four Negro evangelists.

The class in organic chemistry at Mississippi Woman's College will make and sell cosmetics, sixteen varieties, put up in penny portions, to assist in the college endowment campaign.

"Baptist Trail Makers of Michigan," is a new book by Coe Hayne who has written interestingly other books about religious pioneers. It is published by the Judson Press and sells for 60 cents, paper binding. This is valuable for the preservation of worthwhile history. The book is well illustrated from photographs.

Among the names given in the Record recently against bringing up the anti-beer bill in the lower house of the legislature was that of Mr. Robt. E. Lee of Panola County. Mr. Lee authorizes us to say that he will never vote to legalize the sale of hard liquor or beer in Mississippi, that rather than do so he would resign his seat in the legislature.

There's lots of nonsense that goes under the name of Christian teaching. A conspicuous example just to hand is an article in an exchange by a brother who believes that the seven letters to the churches in Revelation, chapters two and three, represent the seven ages of the church. He says Jesus in the last letter calls himself the Amen because that is the end of the age. He says Amen denotes the close. A ten year old boy ought to know better than that.

About all the newspapers now are telling us that it is not the drunken driver, but the drinking driver who is a menace to highway traffic. And that means that it is worse than we all thought it was, for only a small per cent of them are willing to be classed as drunk, a much larger proportion will tell you they "just had a drink." And this reminds us of our grandmother's rebuke to a man who was accused of being drunk and denied it. She asked in amazement, "What do you call drunk? When a man can neither lie, sit nor stand on a ten-acre field?"

We are glad to say that the lower house of the legislature buried the quick divorce bill by a big majority. There were only 27 who voted for it, and 57 voted against it, 55 absent or not voting. The large number of absences was due probably to the fact that the vote was taken near midnight. This was a bill to reduce the time of residence in the state from two years to six weeks. The purpose of it was to make a Reno out of the Gulf Coast and easy picking for indigent lawyers who are in need of support. The Senate with a small attendance by a tie vote broken by the presiding officer had passed the bill to the disgrace of the state. But the House killed it. The purpose of the bill was to make the State of Mississippi party to breaking up homes for a money consideration. It meant that any man in New York or anywhere else who had gotten tired of his wife, or any woman who had gotten tired of her husband and wished to satisfy lust could spend six weeks in Mississippi and have a string of wives like a blue beard. The men who voted against the bill deserve honorable mention. They are Allen, Armstrong of Copiah, Bailey, Bellamy, Blewett, Bull, Bulard, Coats, Cockrell, Cook, Corley, Cowden, Davis of Jefferson, Day, Douglas, Early, Ethridge, Evans of Jones, Harris, Henley, Hollman, Jagers, Jarvis, Johnson, Knox, Large, Lee of Lauderdale, Lee of Panola, McKay, McNeer, Montgomery, Morrow, Owens of Itawamba, Prine, Roberson, Saul, Schelben, Sharron, Shepard, Sillers, Strait, Sullivan, Taylor of Marshall, Taylor of Noxubee, Tyrone, Waits of Washington, Waits of Webster, Wallis, Williams of Grenada, Wolfe, Wright of Leflore, and Wynn.

WHAT OUR CHURCHES NEED

J. B. Rogers

So far as its human constituency is concerned, one of the greatest needs of the present-day church is VISION, for the Wise Man said, "Where there is no vision the people perish," (Prov. 29:18) and in order that our people discontinue the present displeasing process, a three-fold vision is needed.

I. Our Churches Need To Look Inward

Nothing so completely devitalizes an organization as internal deficiency, and many churches would be completely abashed should they drop God's plumb-line beside their programs, activities and by the lives of many of their members. Serving as deacons, Sunday school teachers, leaders and laymen, we sometimes find men, vile and wicked in life and women of highly questionable characters, while on our church rolls are the names of scores of members who never darken its doors or support its program with their offerings. Likewise, great streams of worldliness flow through our organizations and plans, with an ever growing tendency toward formalism and proceedings heavily ear-marked with materialism, instead of the true worship required by Jehovah. Should Jesus visit our churches today He would, doubtless, have great need for His whip of cords. Our churches are not suffering from external evil forces half as much as from inner inconsistency. Profane men and fickle women who have never experienced the new birth and whose lives produce no fruits of righteousness deserve a large place in the hearts and prayers of Christian people, but nowhere in the Scriptures do we find where such have a place in Christ's church. Truly our churches have come to require too little and allow too much, on the part of their members, and it is high time we "Clean House" and let the world know we stand for something worthwhile.

II. Our Churches Need To Look Upward

Every successful organization looks loyally to its leader, so must the successful church look often and reverently to its Leader, Christ Jesus. Those churches most fitly filling the place assigned them have been those that kept their eyes on their Leader. Jacob, in his dream saw God and as a result, set forth from Bethel, a model steward of the manifold grace of God. Isaiah, in his vision, saw God and emerged from the Temple, cleansed and consecrated to God's task for him. Jesus said, "Follow me and I will make you fishers of men," while Paul's idea of successful witnessing meant "Looking unto Jesus the author and finisher of our faith." Would to God our church people might arrest their blinded eyes and dimmed visions from the glitter and glamour of the values of this world and center them on God, that they might be inspired to that quality of stewardship and discipleship that would enable them to accomplish the purpose set forth for the church of Christ.

III. Our Churches Need To Look Outward

The greatest promise ever made, involving the combined power of Heaven and earth, was made to the church of Christ—on the one condition that it GO—TO OTHERS—EVERYWHERE, and our churches are today, largely without that promised power simply because they are not GOING. Jesus commanded His disciples to "Lift up your eyes and look on the fields; for they are white already to harvest," (Jno. 4:35), and with the passing of the years the precious grain has continued to waste because of the failure of our people to see and recognize their task. Life has just begun when we learn to serve others and power will begin to flow in our lives when we begin to carry out Christ's great commission.

Summing up the situation, our churches need men and women, in pulpit and pew, who love God better than they love the things of this world, who love the church better than they love their clubs, who had rather hear the Gospel than to hear commercial radio programs on Sun-

day, who enjoy doing Christian work better than they enjoy going to the picture shows, who had rather pay the tithe than to pay installments on unnecessary luxuries, who can hear the "Macedonian Call" more clearly than they can hear the call of worldly pleasures, and who realize that "Pure religion and undefiled before God and the Father is . . . to keep himself unspotted from the world," (Jas. 1:27).

Meridian, Miss.

THE GREATEST NEED IN OUR CHURCH

S. E. Travis

Using the word "Church" in the sense of representing the members of the local organization, relief from the burden of worldliness in many of our churches is their greatest need.

It is admitted that many of our churches can scarcely function as spiritual bodies because of the worldliness within them. In many instances, the lines of demarcation between the church and the world are almost obliterated. Many church members are no longer distinguishable from those of the world who make no pretensions toward Christianity or correct living. They fellowship with the world in the things of the world and participate in all the frivolities and questionable practices of the worldly elements of society.

Several causes have contributed to this alarming situation. This is an age of materialism. The tendency has been more and more to leave God out and to depend on material things and human agencies. Efforts now are being made to modernize the Bible and to rob it of the Blood-Atoning-Christ. The churches have reaped their share of these worldly influences and tendencies. They have admittedly received many unsaved persons into their membership. An unsaved person is "dead in trespasses and sins," and adds only worldliness, dead weight, to the church.

Certainly the local church as established by Christ consists only of baptized believers—of the spiritually alive as distinguished from the spiritually dead. No church can prosper spiritually so long as a considerable portion of its members are spiritually dead or are so worldly in their everyday living and practices as to be classed with worldly unbelievers.

We are thus brought face to face with the greatest need in many of our churches,—riddance of worldliness—spiritual revitalization. The challenge is to the saved members. Needed reforms must come mainly through them. The following from the many Bible teachings on the subject will be helpful to them in their task: "Wherefore come out from them and be ye separate, saith the Lord." (2 Cor. 6:17) Keep yourself "unspotted from the world." (Jas. 1:27) "Be not conformed to this world." (Rom. 12:2) Do not "keep company" with the wicked. (1 Cor. 5:11) "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) "Love not the world, neither the things that are in the world." (1 Jno. 2:15) "The friendship of the world is enmity with God." (James 4:4) What fellowship hath righteousness with unrighteousness." (2 Cor. 6:14) "Ye are our epistles . . . known and read of all men." (2 Cor. 3:2) "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9).

What a challenge to the redeemed in our churches! They have it in their power through earnest prayer, faith, work and consecration to make way for the entrance of the Holy Spirit into their respective churches and HE, if admitted, will lead from victory unto victory.

Hattiesburg, Miss.

Mr. Lawson H. Cook of Richmond, Va., becomes Associate Secretary of the Baptist Brotherhood of the South with headquarters in Memphis. He will strengthen the hands of Dr. J. T. Henderson.

SOUTHERN BAPTIST GIFTS VERSUS MOVIE ATTENDANCE

By E. P. Alldredge, Nashville, Tenn.
Secretary Survey, Statistics and Information,
S. S. B.

Some years ago, I greatly scandalized Southern Baptists (at least some of them thought so) by pointing out how much more they were spending for luxuries and wholly unnecessary things than they were giving to the great missionary and benevolent causes which Southern Baptists foster.

Some of our people not only resented the publication of these damaging facts, but challenged the correctness of my figures.

Now, alas, Southern Baptists are at it again! I mean that they are again spending more on any one of a half dozen outright luxuries, or purely non-essential items, than they are giving to all the great missionary, educational and benevolent institutions and agencies which Southern Baptists foster! And lest some of them shall again feel called on to challenge the source of my information and the correctness of my figures, I am going to spell out for them, and the public, the figures which show that Southern Baptists, during 1935 alone, spent a million dollars more on the movies than they gave to all the missionary, educational and benevolent causes which they foster:

The Magazine, Fact (see volume 4, No. 10, page 115), quotes the Film Daily Year Book for the following items:

Movie Attendance, etc., 1935

Weekly movie attendance in 1935..... 80,000,000
Weekly movie attendance in 1930.....110,000,000

The year 1930 was the highest attendance year for the movies.

New feature films released in 1935.....766

New feature films released in 1934.....662

Net increase of new feature films in 1935.....104

Hollywood's payroll increased 33.8 per cent in 1935, to \$100,000,000!

Southern Baptist Part of Movie Attendance

Population of the U. S. in 1935.....127,000,000

Sou. Bap. Church Members in 1935..... 4,300,000

Southern Baptists comprise one-thirtieth part of the United States population.

(1) Movie attendance of whole nation

in 1935 80,000,000

(2) Sou. Bap. part, normally 1/30..... 2,633,333

(3) Deduct one-half or 50 per cent for bad economic conditions in the South and large rural constituency 1,316,666

(4) Net weekly attendance of Southern Baptists 1,316,667

(5) Net weekly cost @ 35c each.....\$ 460,823

(6) Net yearly cost.....\$ 5,525,876

(7) Gifts to all missions, education and benevolences, about\$ 4,500,000
(Actual returns not all in at this time)

(8) Excess of expenditures on movies..\$ 1,025,876

In offering these facts, however, I am not advising Southern Baptist people against attending all motion picture shows, but when we make every deduction and every allowance and yet find our people giving a million dollars a year more to the movies than to all missions, education and benevolence—and then whining and complaining to high heaven about "the constant calls for money in our churches"—I think our pastors ought to know the facts and be ready and faithful in pointing out where most of Southern Baptist money is actually going. For in plain fact, most of the spare dollars of Southern Baptists are not even permitted to attend divine services at the churches, to say nothing of being placed on the collection plates! They are handed over bodily and joyously and prodigally for other things—many of them purely selfish things, unnecessary things, and some of them very foolish and hurtful things. Think it over!

Does this mean you?—Editor.

EDITORIALS

Saloons were ordered closed during the great floods recently prevalent in the Eastern states. If it takes that,—but people learn slowly.

Dr. Doak S. Campbell of Peabody College, Nashville, will be commencement speaker for Delta State Teachers College at Cleveland May 28.

Recently we said in the Record that Dr. E. D. Solomon had been elected superintendent of the Florida Anti-Saloon League; we should have said president and not superintendent.

It won't be long now till you and your money will part company. Why not give it in sums that will do some good to help the work of our Christian institutions. They are calling.

Recently Pastor C. E. Patch of First Church, Grenada, was elected moderator of their district association, and asked to preach the associational sermon next fall. The pastor will preach in a revival meeting in his own church in April.

Dr. Joseph Broughton, a dentist who has shown marked gifts as superintendent of two different Sunday schools in Atlanta, has been elected superintendent of the Curtis Baptist Church, Augusta, Ga.

We have just read a tender and beautiful little booklet, "Sixty Years Old Today," by Dr. Bernard W. Spillman of Kinston, N. C. What a beautiful spirit! Thank the Lord for his living and the good he has done and is doing. May the influences which he has set in motion continue to bless the world year upon year.

Southern Baptists baptized more people while the Eighteenth Amendment was in the Constitution than any fifty years of their history. The first year of repeal Florida Baptists baptized 1,068 fewer converts than the previous year. Liquor pulls men away from the Kingdom of heaven. "No drunkards shall inherit the Kingdom of God."—Baptist Witness.

In every worthwhile undertaking somebody must believe that it can be done; at least believe it enough to try it, like Peter did when he said, "At thy word, we will let down the nets." And that is the way the subscription list of the Record has been enlarged and will be still further enlarged. Pastors have been willing to try the plan which brother Goodrich suggests. Just try it, brother pastor.

Dr. J. Dean Addcock of First Church, Orlando, Fla., had Dr. D. M. Gardner of St. Petersburg with him in a meeting and E. P. Lee to lead the singing. There were 54 public professions of faith and many prospects. Dr. Addcock says of the helpers: "I never had two men with me who were more earnest, sincere, energetic, faithful and consecrated—not a word about playing golf, fishing or any time out for sports, or in any way having a big time. No hard time extra financial burden or over-work stories. Though we had from three to six services in one day, neither of them seemed to tire. Both of them radiated happiness all the time."

Of course we appreciate these words in Dr. Cammacks' column in The Religious Herald: Some one who has the time, and who can get access to the files of Baptist papers for some years back, would find it interesting to compare the editorial pages of the Baptist papers of five or ten or fifteen years ago with the editorial columns of those papers today. All will agree that the editorial columns of the Religious Herald have kept on a high level for many years, as far back as any of us remember. Dr. Curtis Lee Laws still writes able editorials. Dr. Lipsey, of Mississippi, has a worthwhile editorial page. Well, we had better not go too far in calling names. But if the name "Editorial" were not at the top of the page in some Baptist papers, the reader would pass it by without recognizing it. There are a long list of topics that are worth treating editorially, and it would appear that if a "deacon should deak," then by the same token an "editor should edit."

TEN MINUTE SERMON

GETTING INTO THE KINGDOM

Text: Lk. 13:24, "Strive to enter in by the narrow door."

Those who studied last Sunday's lesson in Sunday school will remember that Jesus taught several lessons about the kingdom of God. Then a man asked him if there were few people who would be saved. Jesus turned this academic question into a very practical admonition: "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in and shall not be able." Jesus packed so much into a few words that we may spend a long time thinking it out and making personal application. Here are seven things which are clearly embraced in these brief words:

1. We are on the outside and need to get in. He was talking to Jews here, the children of the covenant, the descendants of Abraham. No man is to think that he is in the kingdom of God who has not come into it in the way Jesus indicates. There are no favored classes already in the kingdom, nobody in it by natural birth. "Say not we have Abraham to our Father." The very people who are most privileged will see others come from east and west and north and south and sit down in the kingdom of God while they are left out. If any man is ever saved, he must get into the kingdom of God and, he must do it himself, not depending on any favoritism from birth or training. We are by nature children of wrath even as the rest. All have sinned and do come short of the glory of God.

2. There is a door into the kingdom of God. We may get in. It is not the will of God that any should perish, but that all should come to repentance. The Lord assures us that he has no pleasure in the death of the wicked. The same one is Lord of all and is rich unto all that call upon him. There is a fountain opened in the house of David for sin and all uncleanness. Jesus said he came not to condemn the world but that through him the world might be saved. No sooner did sin enter into the world, than was the promise of deliverance given to them that had sinned. God could not leave man to grovel in blindness and hopelessness, but threw out the promise that the seed of the woman should bruise the serpent's head. The door of hope is open.

3. There is only one door. Jesus does not speak of "a door," but of the door; and that means there is only one. Whatever men may say; whatever wild and loose notions men may have; whatever efforts may be made to be liberal and broad; there is only one door into the kingdom of God. To teach otherwise is to deceive people and lead to their utter destruction. Jesus said, "I am the door; by me if any man enter in he shall be saved." Again he said, "I am the way, the truth and the life; no man cometh unto the Father but by me." And Peter under the inspiration of the Holy Spirit said, "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

4. This is a narrow door. Jesus said it was a narrow door. It is wide enough for anybody to get in that wants to come. But it is only wide enough to admit the man himself without any baggage or impediment. Everything has to be laid aside and left on the outside. Jesus said in another connection, "Strait is the gate and narrow the way that leads to life." There is much to be laid aside. You can't bring sin in with you. Self-will must be given up. Our own plans and notions must be abandoned. Our whole conception of life must be left outside as we make our entrance through absolute surrender to the con-

trol and dominion of the Lord Jesus. The claim to control of worldly possessions must be turned over to Him. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

5. It is not an easy victory. It requires a great struggle. Jesus said, "Strive to enter in, for many, I say unto you, shall seek to enter in and shall not be able." It is not enough to desire to get in; not enough to seek to get in. It requires a struggle, a conflict, a striving, an agonizing. There are difficulties to be overcome, enemies to be conquered, a carnal nature to be slain, the devil to be vanquished, self to be mastered. You have seen the struggle going on as you looked into the faces of men and women who were coming to a decision. You have yourself wrestled like Jacob if you have won in this conflict. No man can get into the kingdom of God without a struggle, a fight to the death with self and every perverse ambition. "To him that overcometh to him will I give to eat of the tree of life, which is in the Paradise of God."

6. Many fail to get in. Don't let any man deceive himself, into thinking that things will come out all right some how. Don't let anybody deceive you by talking about the wideness of God's mercy. God's mercy is wide. The invitation is to all. The way is open to all. But not all get in. Some desire to get in and don't. The desire never becomes dominant and deciding. Some seek to get in and don't. They seek in the wrong way, or they do not seek "with the whole heart." There are "many" failures among those who seek. They quit and turn back. "If any man turn back, my soul hath no pleasure in him. Don't be among those who fall. Don't let anything keep you out. Let the possibility of failure spur you to your utmost."

7. To fail brings fearful disappointment and anguish of soul. Jesus represents it by "weeping and gnashing of teeth." To know that we might have been saved and yet to be lost. To see others saved who were less favored, to see them come in crowds from east and west and north and south and take their places in the kingdom of God, and find yourself shut out at last, this is enough to embitter the soul and turn all the future of eternity into darkness, hopelessness and anguish. It need not be; it ought not to be. There is a way, one way. Jesus says, "I am the door; if by me any man enter in he shall be saved."

—BR—

The need of a vigilance committee in Mississippi becomes more evident when the mayor of one of our cities is compelled to plead guilty to a charge of drunkenness. It is time for somebody to get busy.

The men in the lower house in the legislature who voted against bringing up the bill to license the sale of hard liquor are as follows: Allen, Armstrong of Carroll, Armstrong of Copiah, Autry, Bacon, Bailey, Bell, Bellamy, Brown, Bull, Bullard, Calcote, Chadwick, Clinton, Coutts, Cockrell, Conn, Corley, Cowden, Davis, Day, Douglas, Eakes, Early, Evans of Jones, Evans of Leake, Harris, Henley, Hickman, Houston, Hull, Jaggers, Jarvis, Johnson, Jones, Kelly of Lee, Kelly of Yazoo, Knox, Ladner, Lamar, Large, Lee of Lauderdale, Lee of Panola, Leggett, Little, Livingston, Long, Loving, Lumpkin, McCoy, McGraw, McIlwain, McKay, McNeer, McWilliams, Mitchell, Montgomery, Morrow, Nabors, Owen, Owens, Perry, Reed, Roberson, Robinson, Sanders, Sessions, Sharron, Shephard, Smith of Alcorn, Smith of Copiah, Sullivan, Taylor of Noxubee, Tyrone, Waits of Washington, Waits of Webster, Wallis, Welch, and Wynn. You would do well to keep this list for future reference.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

CREDENTIALS FOR MESSENGERS TO THE CONVENTION

The Baptist Convention Board office has received from Dr. Austin Crouch, Nashville, 500 enrollment cards and 175 identification certificates. The number of identification certificates is small as compared with the enrollment cards for the reason that many will go by private conveyance and ministers will use clergy permits. One identification ticket, too, will answer for the purchase of tickets for dependent members of one family. If the wife is a messenger to the W. M. U. Convention, or to the Southern Baptist Convention, and the husband is not, the husband will be considered as a dependent member of the family and will be entitled to reduced rates, and vice versa concerning the Southern Baptist Convention.

Please understand that both the identification certificates and the enrollment cards are for those messengers who have been elected by the churches, with the provisions given above.

The following article from the Constitution of the Southern Baptist Convention concerning representation will furnish the necessary information for messengers:

"The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250.00 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers."

HOME BOARD DEBT REDUCED

While thinking of the tremendous indebtedness on the Home Mission Board and of the progress which other boards and agencies have made in reducing their indebtedness, it is well to remember that the indebtedness of the Home Mission Board is 1928 was \$2,527,458.44. It is now \$1,560,728.00. The Board has salable property which it can spare, but for which there is no market at present, valued at \$500,000.00. In addition to this, the Board has a building and loan fund of \$1,176,000.00. Of course, this must be used as formerly intended as a loan fund to churches which have building programs. But with assets equal to the indebtedness and with a reduction of nearly a million dollars in the indebtedness since 1928, we should take courage. Those who have made possible the reduction in the indebtedness should be grateful. With a reduction of nearly a million dollars in eight years, including the depression, we should hope to pay the balance within eight more years.

PULPIT COMMITTEE VISITS SECRETARY

Recently a Pulpit Committee visited the Corresponding Secretary of the Mississippi Baptist Convention Board for the purpose of inquiring concerning certain preachers who were available and who had been recommended. One thing which impressed the writer was that two or three times emphasis was placed upon the importance of a pastor paying his financial obligations.

Sometimes a church is responsible for the pastor's failure to meet promptly his financial obligations. The church itself does not pay as it promised to pay. Hence, the pastor is embarrassed. Then some pastors are poor business men.

They do not arrange their budgets within the range of receipts and promised income. Anyway, churches want their pastors to meet their obligations. More emphasis is being placed upon this duty of the pastor.

\$10,000.00 IN CASH

It seemed like olden times when \$10,000.00 came in last week at one time for the Mississippi Baptist Woman's College. This was the amount of the supplement needed for this session. \$100.00 of this amount was given by Fifth Ave. Baptist Church, \$1,000.00 by Immanuel, \$1,900.00 by Main Street, \$2,000.00 by the First Church and \$5,000.00 by Mr. W. S. F. Tatum. All gifts came from the city of Hattiesburg. This is a city of generosity and noble spirit. Mr. Tatum has been a friend to the Woman's College ever since it has been owned by the Mississippi Baptist Convention. Mississippi has had no nobler citizen.

The generosity of this great man, along with that of the Baptist churches of Hattiesburg, should encourage our people throughout the State. It should cause a heartier response to the appeals of the college for the remainder of its endowment.

CENTREVILLE

Centreville Baptist Church erected a new brick building last year on a large beautiful corner lot on the main street of the town. The building is equipped with Sunday school rooms; the auditorium is attractive; the finish is beautiful and best of all the building is paid for.

For several years the Baptist State Board assisted this church in paying the salary of the pastor. The church now, besides being out of debt on its building, is self supporting. Reverend Otis Jones is giving two Sundays per month to this church.

The main street on which this splendid building is located has just been paved. The town also has a hospital and the future for the Baptist Church is very promising. It is gratifying indeed to the State Board to see churches which the Board aided making such progress. The Board is made to feel that its labors are bearing fruit. This is indeed true of the town of Centreville. The Methodist and Presbyterian churches, also, have nice brick buildings.

LIBERALITY OF THE CHINESE

On Monday of this week the sum of \$75.00 was received from the Chinese of Cleveland, Mississippi. \$37.50 of this amount represented their contribution to the Five Thousand Club and \$37.50 to the Hundred Thousand Club.

Let the generosity of the Chinese provoke Baptists throughout the State to emulation. The Chinese have set a worthy example for other Baptists throughout the State.

It may be recalled that the Chinese of Greenville gave more per capita last fall for State Missions than did any group of workers in the State.

MARCH RECEIPTS

The Cooperative Program receipts for

March amounted to	\$ 6,530.13
For Woman's College supplement	10,000.00
Other designated gifts	8,312.10
For Baptist Record	990.37
	<hr/> \$25,832.60

Not including the \$10,000.00 gift to the Woman's College, receipts for the month were a little bit in excess of the total receipts for March 1935. The Cooperative Program receipts were slightly more than for March last year.

The Five Thousand Club receipts for March were \$1,403.33.

Dr. John Lake recently received \$10,000 from an unnamed giver for the work of his leper colony in China.

Temperance leaders in Arkansas are convinced that repeal of the present liquor laws in that state are a necessity and are sure to come.

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, Circulation Manager

PARKWAY, JACKSON

Pastor Harrington had a good crowd, a good committee and a good welcome awaiting us for his morning service. At the close of the service, the pastor backed his words with deeds and we now have 15 more subscribers than before.

In Hinds-Warren Association Baptist Record subscribers are as follows. The figures are by post offices:

Utica 37; Terry 9; Learned 17; Raymond 66; Pocahontas 1; Jackson 194 (6 churches and 7,820 members).

HOLLANDALE

Our first visit to Hollandale was a pleasant one. Those good Delta folks came and listened. And it will take us a long time to forget that delightful lunch they served. Pastor Walker had everything in good shape and by the remarks of several of his people they believe in and love him.

Washington County has subscribers as follows:

Long 1; Leland 24; Tralake 9; Stonewall 1; Percy 3; Holiy Knowl 2; Hollandale 5; Heads 1; Arcola 26; Agricola 6; Greenville 8; Darlove 2; Murphy-1.

"Ask the People and They'll Subscribe."

5 YEARS—FIVE DOLLARS

We told him, "Send the five dollars." Who will be next?

Dear brother Goodrich:

Why don't you make a reduction of 25c, say for a two year subscription, 50c for three years and \$1.00 for five years.

A lot of us are going to continue getting the Record a long time yet and with some kind of inducement will pay up our subscriptions for one or more years ahead. This would save you a lot of trouble and expense.

I know you are open to suggestions is the reason I make this one. You may have my check for five years if you should adopt such a plan.

THIS WOULD GIVE US 40,000

Dear brother Goodrich:

Inclosed is a check for \$1.00 for one year's subscription to the Baptist Record to be sent to Miss Lelia Denson, Harperville, Miss.

This gives us sixteen Records in twenty-nine families, and more have promised to take it later.

Sincerely,

Rev. A. A. Ward

Tuscola, Miss.

What this good brother has done, nine-tenths of the other pastors of Mississippi could do IF—and IF—we would have 40,000 subscribers. Pastors, it will help your work to get your people to take the Record.

A WORD FOR THE TRI-STATE

We have travelled a lot with the Tri-State Bus Lines in the last few months. We have found them most helpful and courteous. In fact they try to go the second mile.

Why not patronize them as you good W. M. U. women come to Jackson to the State W. M. U. Convention. Their drivers are careful and courteous and their schedules convenient.

OTHERS LIKE IT

Many recent requests have been received for the free playlet, "Seeing Is Believing." Send for yours. IT'S FREE.

It makes folks want the Record.

Pastor F. J. Chastain of Lexington recently put it on and it was so well received that he took it to a neighboring town.

THE SOUTHERN BAPTIST CONVENTION!

R. Kelly White, Chairman
of Committee on Order of Business

From May the fourteenth through the eighteenth representatives of our denomination will meet in St. Louis, Mo., to consider kingdom affairs. This meeting is the medium through which the business of Southern Baptist is cleared. This is the thought around which our program revolves. All of us are accustomed to the idea, and expect nothing else. But this year an additional opportunity for inspirational emphasis has presented itself. The Northern Baptist Convention will meet in the same city and both Conventions have voted to have a joint session of these two great Baptist bodies.

This variance in our usual order presented at once an opportunity and a challenge to the Committee on Order of Business. Since the joint session will be held from Monday, May 18, at 2:00 p. m. through Tuesday evening, May 19, we had to plan our program with that fact in mind. Whether anyone would like to admit it or not, we have usually placed what we considered our major interest as near the first part of our program as possible. Then, when the first day or two was over a great many of the preachers would leave and get back to their pulpits by Sunday. This year the Convention is meeting on the edge of our territory. It will be impossible for most of them to follow that usual schedule this time. If the delegates from the eastern, far southern and western states tried to get back home for their Sunday services they would have to turn around and start back about the time the Convention started. Another factor which we considered was that most of our delegates would not want the expense of staying in St. Louis too long. In the light of these conditions the Executive Committee was asked to change the opening time of the Convention. We are to have our first session May 14 at 9:30 a. m. Our reversal of the usual policy consists in the fact that we have tried to plan our program for a climactic ending rather than the usual anticlimax. For instance we are having the Chinese Centennial program on Saturday afternoon and the presentation of Foreign Missions on Saturday evening. On Sunday afternoon we are planning to have Dr. M. E. Dodd speak to a great mass meeting. That night Dr. Charles Maddry, who has come back from the Orient with his heart on fire, will present the challenge of our Foreign Mission program, and Dr. J. B. Lawrence will bring the needs of our own Southland to our attention. On Monday morning we will hear the report of our Sunday School Board. No agency of our denomination is more useful or influential in the promotion of Southern Baptist efficiency than this Board. This year the new Secretary, Dr. T. L. Holcomb, will present his "platform" to our Southern Baptist Convention as such. His plans for an intensive and extensive five year program have already been formulated. And all Southern Baptists are to be challenged by this magnificent endeavor. Surely this feature of our Convention will have the ear of all our delegates. Dr. J. Clyde Turner will close our Convention with an address at 11:40 on Monday morning.

Another committee has planned for the joint session which follows. With Dr. Truett and Dr. Rushbrooke arriving from their mission tour just in time for that period, with Dr. Kagawa, with visiting Chinese Christians and with the outstanding speakers of both Conventions to draw from, an unusually fine program has been arranged.

For one to go to St. Louis and miss the Foreign Mission program or any of these features we have just been talking about would be rather a tragedy. We are going into a somewhat detailed account of our proposed plans so that no one may fail to understand how worthwhile it will be to stay through. Let's try it this year! You might like it! A little variety now and then should add interest. Somehow we just can't be-

lieve that it will break the hearts of our ministers or seriously impair the churches if our delegates are out of their pulpits one Sunday. It might be very profitable for both—in the long run. Plan to come a little later and stay longer than usual. We promise you that you will not regret it.

THE TABERNACLE MOVEMENT

Ernest O. Sellers

A movement which has not yet appreciably affected the Southland is that known as the tabernacle movement. By this we do not refer to the erection of a structure for temporary use, such as the late Billy Sunday used to employ, but the use of such a building by a regular assembly, employing a mass of singers frequently many musical instruments, the radio, singing led by a high-powered gospel type of song leader, and the entire program centering about and led by some dynamic personality.

Little attention seems to be given to any educational program, such as the Sunday school or the B. T. U. and all possible connection with any denomination is avoided and the platform meetings, mornings and nights, are the important feature. Often there is a nightly program during the week somewhat along the lines of an evangelistic campaign or a rescue mission. While pride is taken in the fact that they are independent of ecclesiastical connections at the same time much emphasis is placed upon being orthodox, sometimes by the belittling of others especially of "dead" churches. Frequently emphasis is placed upon "tongues" and divine healing.

A recent editorial in the "Canadian Baptist" called the attention to the presence of many of these tabernacle gatherings of those who professed to being formerly Baptists. It was also noted that a large majority in such gatherings have been assembled at the cost of other denominations and but few are from the ranks of habitual non-church goers.

It is easy to say that this movement has developed because of the coldness and stifling of emotions in regular church services. It is a fact that these tabernacles are charged with an emotion that appears like real life. But it is also a fact, acknowledged by their friendliest critics, that these tabernacles do not as a rule produce strong Christian characters, ones that stand up under stress and strain, that can be depended upon to support moral movements or lead in missions and other Kingdom enterprises.

Yet people flock to these places, sit upon uncomfortable seats, in poorly heated, lighted and ventilated rooms, listen to much shallow music and often to poorly constructed and presented sermons. Why do they do this when they will grow restless in churches where the service exceeds sixty minutes? Is it because our regular services are stilted and the sermons academic, literary or lacking in heart appeal and application to the daily lives of men? Is it because the tabernacle gets down to the level of the common run of men and by emotional and entertainment features gains . . . from out of all regular congregations . . . that attention of larger groups that is to be found in regular denominational gatherings?

We do not profess to answer all the implications of this movement. It is a situation which demands prayerful consideration. It has little or no foothold in the Southland as yet but it is a cloud, no larger than a man's hand, that we should honestly and sympathetically consider.

—The Baptist Bible Institute
New Orleans, La.

The plea to license liquor in order to provide money to educate the children is an effort to feed the maw of haves with drunkards in order to educate children who in their turn would become drunkards to raise more money to educate more children to make more drunkards to feed the flames of hell.

A LESSON FROM THE BEES

B. L. Davis, Brookhaven, Miss.

The genius of the Five Thousand Club, like the Hundred Thousand Club, lies in the fact that it provides a systematic way in which the masses of our people can pay the debts without interfering with our regular program. Therein lies also its greatest weakness. To succeed it must depend upon the faithful cooperation of a large number of people; but because the amount which is being asked from each is so small, individuals are apt to feel that their small bit would not be greatly missed, and pastors are in danger of being influenced by the reflection that what their churches could do would not materially change the sum total.

We can learn a lesson from the bees. Nowhere in all nature do we find greater organization and cooperation than in the bee colony. It is an interesting fact that one individual bee, working industriously throughout all the months from April to October, traversing hundreds of miles and visiting thousands of flowers, is able to contribute to the hive only about one-quarter teaspoonful of honey. Yet the state of California alone annually exports tons of the precious substance. One bee might be tempted to reason that since his quarter of a teaspoonful is so small in comparison with the total amount required, he will just take it easy for awhile, producing only what he needs for himself. Every other bee would of course have the same right, and think what would happen to the honey industry if each one suddenly ceased to contribute his small amount.

If pastors, all pastors, will put the Five Thousand Club on the hearts of their people, it will succeed. In addition to securing all individual and organization memberships possible, why not invite the people who can not afford an over-and-above contribution of a dollar per month to join in clubs of from two to five members, each club to sign up for a dollar membership. We can easily secure a minimum of five thousand members from our three hundred thousand Mississippi Baptists, provided we do not prove to have too many drones in our Baptist hive.

AN APPEAL
By C. H. Spurgeon

To me it seems that if a hundred were to leap up and each one exclaim, "Here am I; send me," it would be no wonder. By the love and wounds and death of Christ, by your own salvation, by your indebtedness to Jesus, by the terrible condition of the heathen, and by that awful hell whose yawning mouth is before them, ought you not to say, "Here am I; send me"? The vessel is wrecked, the sailors are perishing; they are clinging to the rigging as best they can; they are being washed off one by one! Good God, they die before our eyes, and yet there is the lifeboat stanch and trim. We want men! Men to man the boat! Here are the oars, but never an arm to use them! What is to be done? Here is the gallant boat, able to leap from billow to billow, only men are wanted! Are there none? Are we all cravens? A man is more precious than the gold of Ophir. Now, my brave brethren, who will leap in and take an oar for the love of Jesus, and yon dying men? And ye brave women, ye who have hearts like that of Grace Darling, will not ye shame the laggards, and dare the tempest for the love of souls in danger of death and hell? Weigh my appeal in earnest and at once, for it is the appeal of God. Sit down and listen to that sorrowful yet majestic demand, "Whom shall I send, and who will go for us?" and then respond, "Ready, ay ready; ready for anything to which our Redeemer calls us."

The theme hymn of the Northern Baptist Convention at St. Louis in May will be, "When I Survey the Wondrous Cross."

"CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

No. 15. The English Hymn or Standard Hymn.

The English hymn made its appearance about the middle of the 17th century. Isaac Watts and Charles Wesley are quoted by hymnologists as the fathers of English hymnody. Isaac Watts began first to arrange the Psalms in metrical form and later to write hymns on Scriptural texts. In this he was joined by Charles Wesley. The masses responded heartily to this style of hymn but the Conservatives tried to counteract it. The Protestants became hymn singers wherever they were to be found. Watts and Wesley were followed by a host of other hymn writers until hymn singing is now universal in all evangelical churches. Psalm singers were the last to adopt the English hymn. The introduction of the hymn and of instruments in the churches brought about a great change in worship music. According to Dr. Breed, "English hymnody is divided into three epochs—the first, 1650-1780, is designated as doctrinal and didactic; the second, 1789-1850, missionary and evangelical; and the third, 1850 to the present time, devotional and experimental." The characteristics of a good hymn, according to Dr. Breed, are that it must be—1. Scriptural in content and expression; 2. Devotional in character; 3. Lyrical or poetical. In order to be a hymn of the first rank it must conform to certain conditions: 1. It must obtain a hold on the great Christian community; 2. Its hold must be permanent; 3. It must find a place in the solemn and stately worship of the great congregations; 4. It must be embodied in some authorized body of sacred song put forth or sanctioned by some recognized organization of Christians. The hymn is very largely objective in its character taking the same position through song in proclaiming the story of Christ as the preacher holds in proclaiming the story of Christ through sermon. One of the saddest commentaries on the average Baptist church is that it has been weaned away from the hymnology that has meant so much through the centuries in building Christian character and denominational convictions.

—BR—

GET READY TO FIGHT

—O—

The legislature adjourned, refusing to vote on one of the most important bills introduced during the session; that to repeal the beer and wine act. Beer dealers are now jubilant, and are buying new equipment, anticipating increased business. Let the people of the State answer by circulating petitions, calling elections, and VOTING BEER OUT COUNTY BY COUNTY. Your Anti-Saloon League is ready to go into any county and lead militantly in a campaign. We are prepared to show that drunkenness has increased alarmingly since beer was legalized; that the increase is due principally to beer; and that conditions are greatly improved in the 19 counties which have already voted been OUT. The people MUST ACT or be responsible before Jehovah God for the ravages of drink. Your League is ready for the fight! We can and should have twenty-five counties vote beer out before the summer is ended.

—Mississippi Anti-Saloon League,
N. S. Jackson, Superintendent.

—BR—

It is a long time since boys played "cat" and "rounders." And there are some who know so little of the important facts of history that they will have to have the whole matter explained to them. "Rounders" was a kind of bobtail game of baseball. Whenever a batter was "out," everybody moved up a step, and everybody got a chance to "bat," if the game lasted long enough. But the liquor folks have a game quite similar to this. They would legalize the sale of liquor, so that the blind tiger operator moves up and takes his place on front row, and then some body behind him moves up into the blind tiger place. And the game goes merrily on.

ABOUT KAGAWA
By Professor W. O. Carver

—O—

There is no one in the world today more in the public mind as a personal Christian, a Christian worker, and a Christian prophet than Toyohiko Kagawa of Japan. It would be quite absurd to say that he, or any one else, is the foremost Christian of the generation. No man is competent to decide that. That he is a tremendous influence for the Gospel of the redeeming Christ and for the practical interpretation of that Gospel as comprehensive of the whole life of man, and for the practical working of that Gospel toward bringing about its more thorough expression in the social organism and organization, is known to many Christian leaders in all lands.

The faculty of the Seminary took early advantage of his proposed tour in the United States to secure him for the Gay Lectures in our spring conference, and were fortunate in being able to engage him. He has come, delivered his message so far as this was possible within the limits of his five days in Louisville, and left his impression to work its meaning in the thousands who heard him.

The Seminary allowed the Louisville Ministerial Association to have the benefit of an address by Kagawa on Monday morning. The subject of this address was "The Story of Christian Love Through Brotherhood Movements Down the Centuries." He claimed that it is a mistake to study the history of Christianity chiefly from the side of its creeds and its ecclesiologies; that Jesus projected Christianity as a brotherhood produced by the redeeming and constructive love of God; and that, therefore, the true history of Christianity is the history of the love of God in Christ Jesus producing actual, practical brotherhood in the followers of Jesus Christ. He then proceeded, within the limits of a single lecture, to indicate the outstanding brotherhood movements in the course of Christianity from the days of the Jerusalem church down to the present time. He considers himself an apostle of this brotherhood of the love of God working practical loving brotherhood among men. This practical brotherhood of love he proposes to make effective in the sixfold cooperative movement which he proclaims as the true framework for a righteous Christian order.

Dr. Kagawa was also allowed by the Seminary to spend one afternoon and evening in giving his message to student groups and the general public in Lexington; and one address to the Presbyterian Theological Seminary; and an address to some 7,000 people assembled in three of the largest churches, connected by telephonic microphone communication.

The four Gay Lectures were delivered in the mornings in the Seminary Assembly Hall with transmission to two other rooms. He made two night addresses to great audiences in the Crescent Hill Church, where he spoke on "The Meaning of the Religion of Jesus," and on "The Victory of the Cross." One of the most interesting hours was a question and answer conference of students on an afternoon.

The subject of the Gay Lectures was, "Suggestions Toward a Christian Philosophy." His approach was by way of showing the errors, weaknesses and utter inadequacy of the materialistic, nationalistic, humanistic and communistic interpretations of nature, history and social organism. He made use of an amazing knowledge of physical science in many of its branches, as also of the outstanding current philosophical theories, and of the philosophical foundations of the rival political and social schemes of the present day. He went into minute details of various aspects of scientific theory and discovery, utilizing this knowledge in the interest of his doctrine that all matter and the whole cosmic process are instrumental in the creative work of the God of loving purpose. Matter, growth, evolution, progress, have no independent existence and no meaning except as the production and the procedure of purposive personal

love, working toward a society of brotherhood under the control of a loving God, producing the family of God. This is an outline of the development of the principle which he expounds in his volume "Love, The Law of Life." For Kagawa the whole universe is the laboratory of the loving God wherein he is producing spiritual beings who are to be made His children.

(Continued on page 15)

—BR—

April 5 Dr. J. L. White celebrates his twenty-fifth year as pastor of First Church, Miami, and fiftieth in the ministry.

Dr. L. E. Barton has been called to Jasper, Ala., to succeed Dr. W. F. Yarborough who the Alabama Baptist says has been among the most faithful in Alabama.

Dr. Wm. H. Houghton, President of Moody Bible Institute of Chicago, will be the preacher for the May meeting of the Irish Baptist Convention in Belfast May 24-29.

Some organs in the human body have become obsolete, refusing to function, if they ever had a function. That's where appendectomy comes in. Do we need a similar operation in our churches to get rid of a church covenant? Or is it simply harmless?

In answer to the question What is the meaning of the phrase "in loco parentis"? a candidate for the practice of law answered, "Hitting the spot," because he said he saw these words under the picture of a mother with a small son turned over her lap and applying a slipper where it would do the most good.

Admiral Sims said in Boston recently that the Spanish-American War lasted exactly one hundred and fourteen days. Less than four hundred American soldiers were killed and less than five thousand died of wounds and disease. Yet more than two hundred and twenty-seven thousand out of the two hundred and twenty-eight thousand who served are now drawing government pensions which cost \$114,000,000 per year.—Ex.

There were certain kinds of money which the Lord told Israel he wouldn't have, and they must not bring it to him as an offering. Among these was the price of immorality. The powers that be are ordained of God. They are God's appointed agencies for administering his business in the world; and God does not want any money for the support of these institutions which is derived from a business that brutalizes men by drunkenness and destroys all moral values. Don't ever be guilty of saying or thinking that we had just as well be getting revenues from a business that damns men's souls.

When the joint committee on Temperance of the Mississippi legislature gave opportunity for an open hearing the meeting was in Edwards Hotel in Jackson. Dr. Hutton, Presbyterian pastor in Jackson, told the committee that he had more respect for a bootlegger than he did for the legislator who gave money to a hotel porter to get him a bottle of liquor. And some of us find it hard to maintain respect for a congressman or any federal official who makes no protest against the government's taking toll of bootleggers in Mississippi. The federal government today is partly maintained by this conspiracy with bootleggers who are licensed to sell liquor in dry states.

The vote in the lower house of the Mississippi legislature on bringing up the bill to license the sale of hard liquor stood 36 for bringing up the bill and 83 against bringing it up. A majority of the committee favored the liquor bill, but the house voted strong against bringing it up. Those who voted for bringing up the bill were considered favorable to the bill. Those who voted against bringing it up were considered against the bill. Those who voted for bringing up the bill are as follows: Austin, Bickerstaff, Blewett, Bolen, Britton, Callon, Chatham, Clark, Felts, Ford, Fox, Gex, Gore, Green, Guider, Hopkins, Loper, May of Simpson, McGrath, Mogan, Morrison, Newman, Phillips, Prine, Sandlin, Sillers, Rev. N. A. Spencer of DeSoto, Strait, Swango, Talbot, Upchurch, Walker, the author of the bill, Wolfe and Wright of Sharkey.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Annual W. M. U. Convention, April 7-9, First Church Jackson, Miss.



MRS. F. W. ARMSTRONG
President of Southern W.M.U.
A guest speaker at our
W.M.U. Convention

"Dear W.M.U. Training School Alumnae:

Do you wish to have the bulletin printed this year? Many of you made no response to the letter sent out by Miss Winfield and me, and a number of those who sent messages evidently felt they could not send \$1.00 for annual dues.

We do not have anything like enough money to publish the bulletin.

If you do want it and have just been delaying sending it in, please mail \$1—and a message if you have not sent one, to:

Miss Ethel Winfield,
1111 Comer Building,
Birmingham, Ala.

Hoping for a speedy and unanimous response, I am,

Yours sincerely,
Mary Nelle Lyne."

A Regrettable Error

Several have already noted a big mistake in the placing of the material on pages 10-12 of April Royal Service. The copy as sent in by Mrs. Frank Burney and Miss Carrie U. Littlejohn was most carefully arranged. When the printer set it in type he made two big errors which our Birmingham office overlooked in reading the proof. Surely you know that all who thus made the mistake are sincerely sorry. Please forgive and please help as follows to remedy the mistake by adjusting your copy of the magazine and by asking others to do likewise. A copy of this "apology" is being sent to each member of the W. M. U. Executive Committee, Margaret Fund Committee, General Board of W. M. U. Training School and to state W. M. U. corre-

sponding secretaries. The adjustments needed to be made are:

On page 10 between the solo and the dialogue insert from pages 11-12 the part that begins

Prayer: Forget not to pray for all Margaret Fund, etc., and that ends
make it immortal.—Miss Carrie U. Littlejohn.
Thus on page 11 just below the line
Get your pencil, let's not forget these.
Will then follow from page 12
(Gets pencil and paper and reads): etc.

St. Louis, the Mecca of Baptists in May 1936

Baptists of the Southern Convention will wend their way to St. Louis the week beginning May 10, 1936. Then, while yet the walls of the convention halls are resounding with the echoes of their parting songs—will the Baptists of the Northern Convention gather for their annual meeting.

The vanguard of this mighty throng will be the leaders and delegates of the Woman's Missionary Union of the Southland. These leaders are conscious of the great responsibility placed upon them as they plan to open their forty-eighth annual session. With an unusually interesting program they will seek to inspire women of the W. M. U. with greatly increased missionary zeal. New avenues and new approaches to the problems of Christianizing the world will be discussed. The command is still "go make disciples of all nations."

"God speaks to us through many voices. He speaks to us through other men and women; through books and the wisdom of today in conversation." He also speaks through men of God in sermon and Bible explanation. Shall we not then assemble ourselves together that we may hear His voice through the voices of our W. M. U. leaders, as well as those of the Convention that will follow? Let us be much in prayer that we shall present a solid front against the forces of evil abroad in the world today.

St. Louis, long known as an unusual convention city, is better equipped than ever with its recently finished Municipal Auditorium. This auditorium, costing more than \$6,000,000, with its seating capacity of 16,000, will afford adequate room for all meetings. The people of St. Louis are justly proud that they have provided an auditorium that compares with the finest buildings in the world dedicated to similar purposes. The six W. M. U. sessions will be held in its Music Hall on Tuesday morning and the closing one on Wednesday night.

The New Hotel Jefferson—"The Aristocrat of St. Louis"—located at 12th and Locust streets, has been chosen as official W. M. U. headquarters. Here on Monday (May 11) morning and afternoon and perhaps in evening many South-wide W. M. U. committees will meet.

—Mrs. W. E. Atkins, St. Louis W. M. U. Publicity Chairman.

Young People's Program at W.M.U. Convention Wednesday Afternoon

4:15—State Y.W.A. Stewardship Contest.
5:45—Young People's and Counselors' Banquet
"Golden Anniversary."
7:20—Musical Meditation.
7:30—Hymn: "O Zion Haste."

Devotional: Jesus, the Light of the World—Geo. Purvis.

Special Music.

Sunbeam Fiftieth Anniversary Celebration—Sixty Participants.

G. A. Coronation Service—First Baptist Church, Jackson.

Special Music—Hillman Glee Club.

Announcements of Summer Activities—Young People.

"The Lantern Festival in China"—Miss Juanita Byrd.

Benediction.

Hillman Y. W. A.

At a recent meeting of the Hillman Y. W. A. Council three girls were nominated for the presidency for near year: Claudine Ward of Philadelphia; Carolyn Eubanks of Sallis; and Eva Lupo of Hazelhurst.

At the next meeting of the Y. W. A. the nominations were placed before the girls who voted by secret ballot for the desired leader. A count of the votes showed that Miss Carolyn Eubanks is the president-elect for the term 1936-37 by a majority of the votes cast.

Because of the illness and withdrawal from school of Dorothy McCool, vice-president for this year, Carolyn will fill out the latter's term as vice-president before taking up her duties as president next September.

The entire new staff of officers for next year will be chosen early in April and the installation service held the first of May.

For the benefit of those Freshmen who have recently been heard to ask, "What do they do at council meeting?" the Y. W. A. chapel program Wednesday morning was in the form of a council meeting. The stage setting was in Mrs. Lovelace's home where the girls were greeted by their hostess with huge plates of delicious fudge "to refresh you after your long walk." After a short devotional talk by our devotional chairman the girls plunged into an informal discussion of the business and problems confronting the Y. W. A. Some of the topics of interest were: Service for the New Officers; Y. W. A. Night at the State W. M. U. Convention in Jackson April 8; A Program for the Negro Young Women of this Community.

This program took the place of the regular Thursday afternoon council meeting.

Mable Gunn, Reporter

Congratulations to the Baptist Standard and Editor McConnell on reaching a circulation of 40,000. And they propose to make it 50,000.

Dr. Oscar Haywood, many years ago pastor at West Point, Miss., recently resigned the care of the church at Newbern, N. C., and will live on his farm.

Brother D. L. Stennis has made a favorable impression in the beginning of his pastorate at Enterprise. He will find a great welcome in the fine fellowship of Mississippi Baptists.

"Prophetic Preaching" by Wm. R. Rigell, M.A., D.D., of Johnson City, Tenn., is an interpretation of the ministry of John the Baptist in ten chapters, 139 pages. It will particularly help preachers, but be interesting to anybody who is concerned with Bible study. It is published by the Sunday School Board and sells for \$1.00.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Yalobusha Association

The Yalobusha County Association held a special meeting at Coffeeville March 26th. About half of the 23 churches of the county were represented. It was a promotional meeting for the information and inspiration of the membership. Moderator G. E. Denley presided, Clerk T. T. Gooch was present. The speakers were Rev. A. F. Crittendon, who spoke on the Cooperative Budget; Dr. Jacob Gartenhaus represented Home Missions; Dr. Clay I. Hudson represented the Sunday School Board; Rev. A. L. Goodrich spoke on Christian Literature; Miss Sue Marsh spoke on Social Service; Miss Pearl Caldwell represented Foreign Missions; and Dr. W. T. Lowrey represented Christian Education. Each speaker was master of the situation in his or her particular field.

The ladies of the church supplied the congregation with a palatable lunch at the noon hour, and it was served conveniently at the hotel. Mrs. D. E. Kelly was chairman of the committee on entertainment. She and her associates did their parts well. Resolution of thanks was adopted for entertainment, also one pledging support for an election to be held in the county soon in an effort to vote out the sale of wine and beer and another urging the sheriff and other peace officers to enforce the law against the illegal sale of whiskey, and slot machines. It was a good day and will doubtless do much good.

—O—

Mrs. L. J. Bruce died at Hattiesburg last week. She was the widow of the late Rev. Harrison Bruce who at one time was located in Newton County but later resided near Hattiesburg. She was buried back at her old home near Decatur.

The meeting is in progress with Calhoun City Baptist Church. Rev. "Slick" Green of Waynesboro is

assisting Pastor R. B. Patterson in the meeting. Brother Green was with the church in a good meeting last year.

A fellowship meeting was held with Longino Baptist Church in Neshoba County last Sunday. Among the speakers announced were Dr. J. Frank Norris of Texas and Rev. Joe Canzoneri. Rev. L. T. Grantham is the pastor. Some of the speaking was by radio, a special loud speaker having been installed.

Mrs. Lizzie Gooch Pittman of Oakland, Miss., recently sent an offering to one of her former pastors who is in poor health. This was a fine and thoughtful thing for her to do. I am sure the gift was appreciated and will help an aged preacher and his good wife in the time of affliction.

Miss Pearl Caldwell: "Yes, Jesus saves me," can now be sung by thousands of Chinese—thanks to foreign missions. For five years some of the churches in North China have met every day in the year for praise and worship. The revival in North China is real, is from the heart. I saw people healed right before my face as the Christians prayed—the day of miracles is not past in China. I hope to return to my work in August.

Miss Sue Marsh: "Mississippi Baptists are fortunate in having Mr. and Mrs. Mize at the head of the Baptist Home for Children. The Home has been able to pay all its back debts, and is paying cash for all supplies; but we must still have your help if we keep this up. Our bus is still gathering groceries, so when brother Greaser comes help him."

Dr. W. T. Lowrey: "I have divided my life between Blue Mountain and Mississippi College. We have a debt on our colleges because it was standardize or go out of business, and we Baptists are not quitters. We have endowment and property to show for all we have paid out, our greatest asset is the men and women sent out from the colleges."

Dr. Jacob Gartenhaus: "Twenty-seven years ago I would have died before I would have become a Christian; now I had rather die than to deny my Christ. My father is a Jewish Rabbi in Jerusalem, one of the strictest of the strict Jews; so you see I am a miracle of God's grace. When I came to Louisville, Ky., 20 years ago all Jews would slam their doors in my face; today hundreds of them are asking me to come to see them and talk to them. This is the day to win the Jews."

Dr. Clay I. Hudson: "We talk of closing our revivals. The revival at Pentecost did not close, but they 'continued steadfastly' in the service. Our revivals should be continuous."

—BR—

HISTORICALLY SPEAKING

—O—

For the Centennial Convention next November Dr. Lipsey and Bro. Goodrich are planning for a large centennial edition of the Baptist Record, and have asked me to prepare a section titled, "Churches One Hundred Years Old and Older." So, I am requesting the pastors of the

Baptist church in Mississippi which were organized before December 24, 1836, to send me a brief sketch of these churches together with a photograph of the present church building and a picture of the present pastor. Let the pastors look into this matter right away and get this data to me at their earliest convenience.

And may I ask the moderators and clerks of the associations to cooperate with me in this undertaking, also, by listing from the associational minutes such churches that are over one hundred years old and send me the names of such churches, the names of the pastors and clerks and their addresses. Please do this right away.

Now, if there are any members of Baptist churches in the State reading these lines who will take this matter up with their pastors, assist them in getting up these historical sketches, they will be rendering us a great service. Thanks for any assistance from any direction in this task.

And another thing: what loyal, devoted worker and member of any Baptist church in Mississippi would not be delighted to attend this centennial session of our Baptist State Convention in November in Natchez? Let's make it a great "Baptist Pilgrimage" to the sacred places where our brethren and sisters of one hundred years ago started our organized work and laid the foundations upon which have been builded the most towering religious structure in Mississippi, the Baptist denomination.

Thanks for every cooperation and "We'll meet you in Natchez!"

Cordially,

J. L. Boyd

718 Bowmar Ave.,
Vicksburg, Miss.

—BR—

In the annual pastors' conference, Crozer Seminary, April 20-23 Rabbi E. L. Israel and Dr. E. McNeill Poteat, Jr., are among the speakers.

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Miss Sarah Blackburn, whose home is in Vicksburg, becomes, on April 1st student secretary and educational worker in First Church, Shreveport. She has been student secretary and choir director in First Church, Natchitoches, La. She is a graduate of Hillman College and of Southwestern Seminary at Fort Worth.

—BR—

Seven were added to the Clarksdale Church last Sunday.

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A PLEA from....THE BOOK

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalms 71:9.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs 11:25.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—I Timothy 5:8.

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Ecclesiastes 9:15.

Let not one of them look to us with pleading eyes, beg and be turned away. "They" gave every opportunity for wealth and riches that we might learn the story; having learned it, let us not forget it soon.

THE RELIEF AND ANNUNTY BOARD OF THE
SOUTHERN BAPTIST CONVENTION

Thomas J. Watts, Executive Secretary
2002 Tower Petroleum Bldg. Dallas, Texas

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for April 5

Longer Lesson, Luke 14:1-15:2;
Printed Text, Luke 14:15-24.

The Only Limitless Invitation.

Golden Text: Come; for all things are now ready. Luke 14:17.

"Come." This is the invitation. This is God's word in Jesus to all sinners everywhere. In the Old Testament as in the New, this is God's gracious invitation to men. "Ho! everyone that thirsteth, Come!" It is the last invitation in the Bible. "The Spirit and the Bride say, 'Come,' . . . let him that is athirst come, and whosoever will, let him (come) take of the water of life freely." Sling down whatever you are holding that may be holding you, turn from whatever you are doing that may be hindering you, and come.

The reason for the invitation is that (for) "All things are now ready." There is nothing more to be done. God has completed in our Savior the work of redemption, and He Himself said, "It is finished." See what it is! Life for the dead: freedom for the slave: sight for the blind: cleansing for the corrupt: strength for the weak: justification for the guilty: water of life for the thirsty soul: bread of heaven for the hungry heart! It is a feast. And the welcome is warm as the heart of God.

Vv. 15-24. The Great Supper.

"Blessed (happy) is he that shall eat bread in the Kingdom of God". Thus ejaculated a man who had profound understanding of what our Lord had been saying. He had been talking about feasts, good manners at feasts, the preparation of feasts well-pleasing to God, so that there should be reward for such preparation "in the resurrection of the just." Believing that our Lord was speaking truth, and sensing the beauty of the coming completed Kingdom and the joy that shall be the experience of those who have part in it, this unnamed man spoke a word which gave Jesus a text for the story of the Great Supper. If the unnamed man spoke the truth, then all men might reasonably be supposed to be eager to press into that coming Kingdom. Our Lord's story teaches that the very ones who might with most reason be expected to press into the Kingdom were not only not eager, but not even willing to enter the Kingdom.

I. The Host at the Great Supper.

"A certain man," God.

He is the royal host who has prepared the gospel feast. Think of the Mighty God taking thought for man, preparing happiness for man, forming plans for the well-being, the best-being of man! Consider again that what He has prepared is a feast, an occasion of gladness, a season of joy. People fancy, yea, believe, that an invitation to Christ and the Kingdom is an invitation to sadness and gloom and melancholy. Jesus here teaches that it is an in-

itation to a feast prepared by the happy God; hence, a feast of profoundest joy, filled with soul-enrapturing experiences which bind the heart in closest communion with God.

Of course the supper means the Kingdom of the Grace of God, a Kingdom into which men enter by receiving it as a gift from God. God provides the table. Men enter the Kingdom only as they receive its gifts as from God, as they become the guests of God.

II. The Invitation.

"He bade many," the whole nation of Israel.

This invitation is the prophetic announcement of the Messiah and His Kingdom, and the invitation to the Jews contained in it. All the prophets who foretold the coming of the Messiah were God's heralds as "He bade many." The last of these was John the Baptist.

Then our Lord Himself came, saying, "Come; for all things are now ready." This was His announcement that the Kingdom was at hand. He emptied Himself of His glory with the Father that He might become the bondservant (Philippians 2:7) of God, and in this capacity, herald God's invitation to Israel.

III. Indifference of the Intended Guests.

"They all . . . began to make excuse." If men are excluded from the Kingdom, it is because they refuse the invitation. The story shows why men refuse. One said, "I bought a field, and I must needs go out and see it." That chap was either a fool or a liar. Would you buy a field you had never seen? All right! Classify yourself! This fellow had possessions. How many a man has allowed his property to clutch him and hold him back from God. This fellow was engaged in business, the commercial world had him.

The second man had bought oxen which he said he had not tried. What I said as to the first applies to him. If some one gave you an ox or a horse, you might not examine his eyes or look in his mouth while the giver was there, but it would be different if you bought him, provided always, of course, that you have good sense. What is the character of the excuse here? Industrial. Industry has his chap. There are so many things to do, so much hustling and bustling about to be performed.

A third had the most nearly valid excuse of any. He had married a wife. G. Campbell Morgan castigates this poor chap unmercifully. He could not take a wife to a supper in the country of our Lord in His time. It wasn't done. Many a man has been kept away from the Kingdom by the restraining bonds of natural affection. These bonds should not keep him away, of course, and the man who allows them to do so, is not wise.

There are thousands of excuses invoked by men who do not choose to enter the Kingdom, all of which may be grouped under one of these heads, but none of which God will accept. There is no valid reason for any man's remaining out of the Kingdom.

IV. Expedient of the Angered Host.

The giver of the supper did not hold as reasonably excused these men who slighted his invitation. God does not excuse those who slight the invitation of his infinite grace, and then urge their paltry excuses; He at last becomes angry. "Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame" (V. 21). Go out and bring in the people whom those at first invited regard as the inferior set, the publicans, sinners, and harlots. Of these despised ones, I will make a company select above the ability of the self-styled upper class to enter.

Then the bondsman, having obeyed this command of his master said, "Lord, what thou didst command is done, and yet there is room." (V. 22) Back came the commission, "Go out into the highways and hedges, and constrain them to come in, that my house may be filled" (V. 23) Beyond the confines of the city, beyond the bounds of national Israel, go to the ends of the earth, and persuade men to come.

V. Final Doom of Those Who Reject.

"None of these men that were bidden shall taste of my supper" (V. 24). There comes a time when those who wilfully reject the provision God has made for them in the gospel bring upon themselves the wrath of God. This is the solemn, awful teaching of the word of God, not in one passage alone, but in many. The door of opportunity for acceptance of God's invitation stands ajar, but those who will not enter shall cry in vain for entrance one day when the door shall be shut.

Vv. 25-15:2. The Searching Terms of Discipleship.

He went out of the Pharisee's house, and great multitudes followed Him, and seeing them and understanding just the depth of their conception of Him and His work, He uttered words of meaning as solemn as any that fell from His lips. Thrice He repeats the words, "He can not be my disciple." Have you ever read these awful words? I read them now and wonder if I can meet the tests He here makes. "If any man cometh unto me, and hateth not." It must be the Oriental method of contrasts. He is using the word here as the opposite of

love. He can not mean that one must have a malicious attitude towards those who are bound to him by bonds of natural affection. He is facing the possibility of competition in loyalty with the things that He names. He is facing the possibility, which often becomes an actuality, of a conflict between that which is beautiful in itself, and loyalty to Him. If ever there shall come a time when there is a conflict between the highest loyalty besides that one can owe on earth, he must be loyal to Christ.

He must bear, each one, his own cross. My cross is not simply my own sorrows, my self-imposed burdens, the trials to my patience occasioned by some one of my family connection. I can not interpret my cross except in the terms of His cross. His cross means His sufferings for others. My cross, whatever the character of it, must cause a vicarious suffering, a suffering endured on behalf of others.

—BR—
BLUE MOUNTAIN

Mississippi Baptists will be increasingly proud of the excellency of the work done by one of their fine colleges and the type of student it attracts.

Miss Gladys Guy, daughter of Rev. and Mrs. R. E. Guy, Jackson, Tennessee, who graduated from Blue Mountain College only last year, has been appointed assistant psychologist of the Peabody College Demonstration School, Nashville, Tenn., where she is doing work toward her M.A. degree.

Mary Gurney Parker, Secty.

A clerk who had been on a buying trip in New York wrote to the store bookkeeper back home:

"Since I have been away I have seen many strange sights and hope to see you on Monday."—Ex.

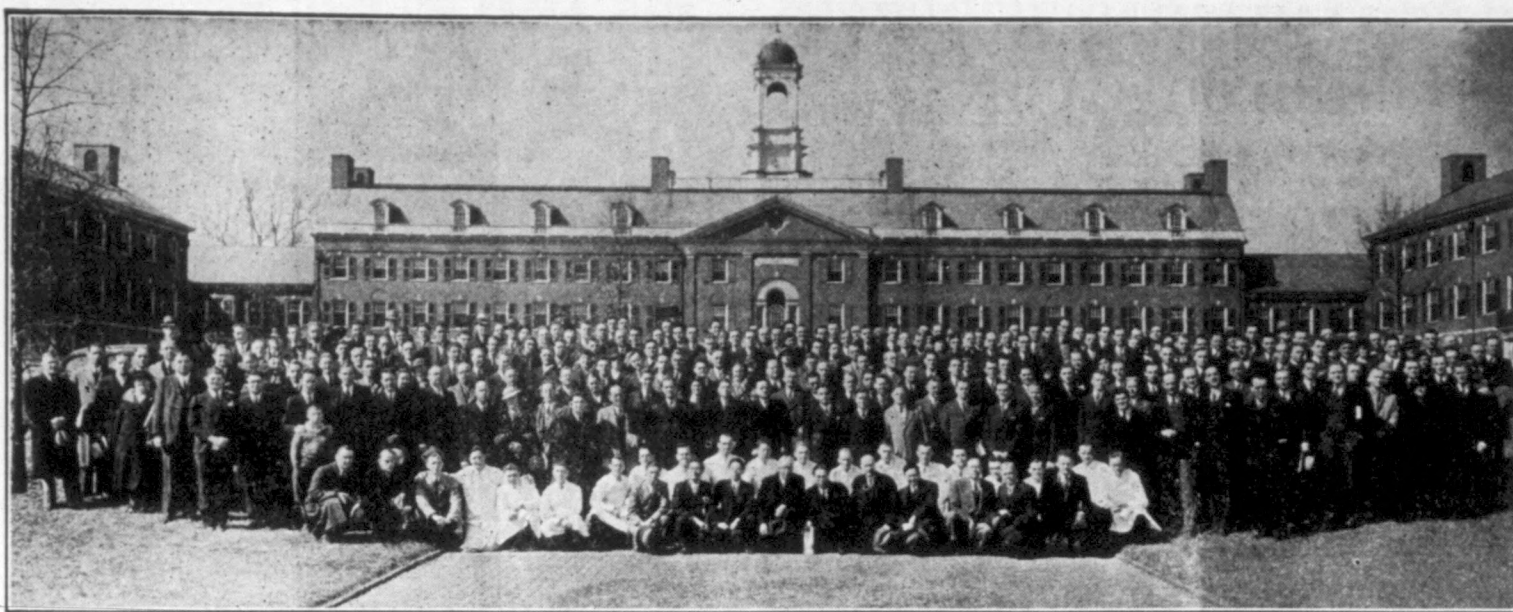
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THE BAPTIST RECORD



Part of Group Attending Annual Ministers' Conference at Southern Baptist Theological Seminary, March 9-13. Dr. Toyohiko Kagawa is seen almost directly in the center of the front row.

SOUTHERN SEMINARY CONFERENCE REACHES WIDE AREA

By Don Norman

The Annual Ministers' Conference at the Southern Baptist Theological Seminary, March 9-13, brought to Louisville several hundred out-of-town visitors representing eighteen states in Southern Baptist Convention territory and ten Northern states.

Dr. Toyohiko Kagawa, world-famous Japanese Christian, and Dr. Kenneth Scott Latourette, professor of Missions and Oriental History at Yale University, led the conference in far-reaching and meaningful discussions of today's problems in the spheres of Christian philosophy (with its practical applications) and world missions. Dr. Kagawa, speaking on the lectureship provided by the Gay Foundation, used for his subject, "Suggestions Toward a Christian Philosophy." Dr. Latourette, who delivered the Norton Lectures, gave a series of addresses on "Christian Missions at the Dawn of a New Day."

During his five-day stay in Louisville the noted Kagawa was "loaned" by the Seminary to the Louisville Ministerial Association for an address Monday morning; to the Presbyterian Theological Seminary for one address; to groups at Lexington, Ky., for two addresses Wednesday; and to the Louisville Council of Churches for a city-wide downtown address Friday night. In addition to delivering the Gay Lectures, Dr. Kagawa addressed two evening meetings in the Crescent Hill Baptist Church. As was expected, he spoke everywhere to packed houses. Dr. Carver will give out of his own rich background of knowledge and experience, an interpretation of Kagawa's messages.

Spokesman for the International Missionary Council, most influential of conservative missionary organizations, Dr. Latourette presented, in five successive lectures, (1) a general view of missions in the day just closing, (2) some specific achievements of missions in the period now closing, (3) a glimpse of the forces making the new day, (4) the need for and call to Christian missions in the new day, and (5) a program for Christian mis-

sions in the new day.

"Christian missions are needed in the day which is coming," Dr. Latourette declared, "to carry to completion the work of the past; to reinforce the strength of the younger churches which have grown up on our mission fields in the last century; to build into the new culture of mission lands the Christian vision; and to answer the challenge of the newer 'religions' of Communism, Facism, and National Socialism."

Outlining a program for Christian missions in the new day, Dr. Latourette said, "There are some points which we have had in the 'old program' which must not be changed. Evangelism must continue at the heart and core of our missionary work; the Gospel of salvation is eternally needed. But many phases of our program must be adapted to meet changed and changing conditions. The government has, in numerous countries, largely taken over the educational and medical work of these countries. Our missionaries pioneered in the establishment of mission schools and hospitals; we are no longer, it seems, to have that sole responsibility. But this does not mean that we are to give up this work. In our new day we must find new types of educational work and medical missions in which to serve."

—BR—

LAST MISSIONARY DAY President W. W. Hamilton Baptist Bible Institute, New Orleans

Dr. Charles E. Maddry was the principal speaker at the last Missionary Day of the present session of the Baptist Bible Institute. Dr. John W. Shepard, professor of Missions, presided, and Dr. Everett Gill, Jr., led the opening devotional, emphasizing William Carey's great text.

Seated on the platform were Dr. Maddry, Dr. Shepard, for many years missionary in Brazil and president of the Rio College and Seminary in Brazil, Dr. Park H. Anderson, missionary in China, and president of the Graves Theological Seminary, Dr. J. Franklin Ray, of Hiroshima, Japan, who has been a missionary in Japan for about 30 years, Rev. E. G. Wilcox, teacher of Greek and Hebrew in the Seminary

at Pernambuco, Brazil, and Dr. J. Wash Watts, teacher of Hebrew and Old Testament in the Baptist Bible Institute, and for a number of years missionary in Palestine.

The music was led by Professor E. O. Sellers, assisted by the Institute Choir, and a solo was sung by Miss Estelle Thetford, Mississippi, accompanied by Miss Verdine Weeks of Texas.

We have probably never had a more tender, soulful, and powerful Missionary Day. Dr. Maddry stirred our hearts and led us to a new dedication of ourselves. There came also a new desire to offer our gifts, our intercessions, and ourselves to the giving of the Gospel to the millions who have never heard the name of our Lord Jesus.

In the closing minutes many of our very best students came forward offering themselves to the Master for service in foreign fields if that should be his will. Dr. Park H. Anderson led the prayer for the large company who came, among whom stood his own son.

It is significant to us that two of the great dailies of New Orleans had reporters here to get pictures of Dr. Maddry and the missionaries, to give an account of the Missionary Day program, and to prepare a feature story for the press.

Mission work is being done, here missionaries are being trained among the foreign peoples of New Orleans and Louisiana, and here we have most helpful contacts with the soldiers of the cross as they come into and sail from the port of the nations.

Continue to pray for us here in this Southern Baptist Antioch.

—BR—

Evangelist Warren L. Steeves of Chicago, Illinois, concluded a meeting recently at Emporium, Penna.,

to which all the preachers of the city pledged their cooperation. He is now in a meeting in the First Baptist Church of Struthers, Ohio. Communications to Evangelist Steeves should be addressed to 9329 South Winchester Avenue, Beverly Hill, Chicago, Illinois.

—BR—

Cheer up, Grandpa, don't you cry,
You'll wear diamonds by and by.
Uncle Sam has money mills
Made to grind out brand new bills.
He will help you in your cause
With his old-age pension laws.
No more worry over bills,
Butchers' duns or doctors' pills;
No more panic over rent,
Leave that all to Government.
Dine on squab and caviar,
Sport a streamline motor car,
When the blizzards bliz a bit,
Off to Palm Beach gaily flit;
Lead a life of pleasure bent,
But you must spend every cent!
Whoopee, Grandpa! Stay alive,
For life begins at sixty-five.

—BR—

Wife: "I heard the clock strike two as you came in."

Husband: "Yes, dear, it was beginning to strike ten but I stopped it for fear it would wake you."—Ex.

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with
DICKEY'S Old Reliable EYE WASH
Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.
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Organizations Raise Money EASILY

WITH OUR COOPERATIVE SELLING PLAN
Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.
METAL SPONGE SALES CORP., Philadelphia

**Gottschalk's
METAL SPONGE**

BILIOUSNESS
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CONSTIPATION

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

All our letters this week, so far, have birthday offerings in them. Isn't that nice? One is from the granddaughter of our Mrs. M. F. Phillips, whom we love and respect so much: we can see that she is trying to follow her grandmother's footsteps. Another is from the son of a fine young woman, Carolyn Johnson, who used to live just west of us with her father and mother, and three brothers and three sisters. I don't think I have seen her since I saw her standing to be married to the young man of her choice, and here is a letter from her eight year old boy: I don't see how he could be in the third grade so fast, do you? Then comes a letter from Pauline, which tells of her pleasure in God's work, and tells also, without her knowing it, of the happy home life which she lives. I think this will help to fit her to carry out her wish to be a missionary. Then we have a letter from a graduate nurse, an honor which we appreciate. Her birthday and mine are on the same month and day, though far from being the same year! She sends \$2.00—think of it! If you want to know about how old she is, I suggest that you divide her gift by 8 or 10. It is indeed kind and generous of Miss Steen, and we thank her, and want her to be a member with us. I am giving you our accounts for the month, for our orphan children and our B. B. I. girl. I am hoping for an increase every month in the B. B. I. work, for Miss Marguerite Parnell's scholarship. We are expecting to get up \$80.00 by September, and that is a good deal for us, but we are able to do it, I believe. The Sunday eggs will help some, when they come.

Much love from,
Mrs. Lipsey.

Second Chronicles

Second Chronicles, the fourteenth book, was written by Ezra. It begins with the reign of Solomon. It deals mostly with the kings of Judah as that was the tribe from which the Messiah was expected.

Solomon gathered the people together to worship the Lord as the tabernacle had been brought there from the wilderness, though David had brought the Ark of the Covenant to Jerusalem and made a tent for it. In that night God appeared to Solomon and told him to ask of the Lord what he most desired and Solomon asked for wisdom, that is what we should ask for; wisdom that we might know more about the Lord, and what He would have us do.

Solomon says "The fear of the Lord is the beginning of wisdom."

In Second Chronicles as in First Chronicles, a more detailed account is given of a great many things which are given in the books of Kings.

The second, third and fourth chapters tell of the building of the temple. The fifth of carrying in of the Ark. The sixth of the dedicatory prayer. We are given a good deal about the life of Solomon, of his building his own house, and other cities, his great wealth and the queen of Sheba's visit.

After his death his son Rehoboam reigned, he did evil in the sight of the Lord. The rest of the book is given to the long line of the kings of Judah, on until they were carried into captivity.

Some were good and others were wicked, by idolatrous worship, and the alliances with other nations.

The 29th, 30th, 31st and 32nd chapters are given to good King Hezekiah, one of the best kings of Judah; he walked in the way of the Lord and He prospered him.

The last chapter gives a short

record of the last kings, and of their being carried away into captivity on account of their idolatry and rebellion toward God, though he had continually warned them by His prophets. The book closes with the consent of Cyrus, king of Persia, to their return from captivity.

Best verse: "My son, be not now negligent, for the Lord hath chosen you to stand before him, to serve him." 2 Chron. 29:11.

What did God give Solomon besides wisdom?

Upon what did Solomon kneel in the prayer of dedication?

What kind of throne did Solomon make?

Who was the last king of Judah?

Walnut Grove, Miss.,
March 24, 1936

Dear Mrs. Lipsey:

I am sending you ten cents for the Phillips' birthday offering. My birthday was March 8 and I was 9 years old. I am in the 4th grade at school. I have only missed four days since I started. We have four more weeks of school. I have three brothers older than I. The lady that started the Phillips birthday offering is my own dear grandmother.

Wishing you and the little orphans good luck.

Lots of love,

Anna Frances Phillips

And how proud you are, and happy, Anna Frances, to have so dear a grandmother! She is loved by many. I am putting your birthday offering on our list, and thank you very much.

New Albany, Miss.,
March 19, 1936

Dear Mrs. Lipsey:

I am seven years old, and my birthday is March 25th. I am sending eight pennies for my birthday offering for the orphans. I go to Cleveland Street school, and I am in the third grade. I read the Children's Page in the Baptist Record. My grandmother, Mrs. H. W. Johnson, is visiting us. She lived in Clinton once, next door to you. She often speaks of you. Her brother, George Robert, is going to school at Clinton.

Your friend,
Billy Greenoe

Now Billy, do you know what happened to your birthday pennies? A strange thing: they turned into one silver dime! Aren't you surprised? But ten cents is two cents more than eight cents, so it is all right with me. And I know well all your mother's folks, and am so glad to hear from her and you and Geo. Robert. Your Aunt Maria was here yesterday and the day before.

Florence, Miss.,
March 19, 1936

Dear Mrs. Lipsey:

I just read Fannie Mae's sweet letter. I too think our circle is grand. I say ours for this is about the fourth letter for me to write. I am so happy to see so many interested in the Lord's work, for there is nothing I enjoy more. I hope to be a missionary some day.

We have our family altar every night and I think every family should have one.

Mrs. Lipsey, Daddy had a birthday March 4th, I am sending 45 cents for the Phillips' birthday offering. I will have a birthday in April and I won't forget my birthday offering either.

Lots of love,

Pauline Mullican

Why, Pauline, of course you say our, for it is certainly your circle. Thank you for Daddy's offering, which is very acceptable. I'm not anxious one bit about your birth-

day offering getting here on time.

Jackson, Miss.,
March 24, 1936

Dear Mrs. Lipsey:

Just a few more cents to add to your many on your birthday offering!

I, too, am having a birthday today, but I won't tell you my age with pennies.

I hope that you will have a "Happy Birthday" and that there will be many more in the future.

Your friend,
(Miss) Ruth Steen, R.N.

I truly hope that you had a happy one, Miss Ruth, and am so grateful for your generous gift to the birthday offering. I am wondering if your home is at Florence where our good friends named Steen live? Write to us again when you can?

Rt. 3, Belzoni, Miss.,
March 15, 1936

Dear Mrs. Lipsey:

My mother is a new subscriber to the Baptist Record; and, since it is coming to us now, I surely am enjoying the Children's Circle and the Sunday school lesson.

I am a little girl twelve years old and live out in the country. I go to school and like my teacher and school-mates.

Sometimes before long I want to send some pennies for the orphans. Our school sent a nice box of clothing to them Thanksgiving; and we were happy because we could.

Lots of love,

Marie Harris.

We are so pleased to have you with us, Marie. You must write often. And we hope you will help us in getting up the scholarship fund to send a young lady to the B. B. I. at New Orleans next September, as well as helping with the orphans. If you don't know about these things, I'll be glad to tell you.

Clinton, Miss.,
March 28, 1936

Dear Ma:

Well spring is here and we are all glad. We have had some mighty pretty weather.

Last week a friend of mine, Bertha Jean Horn, fell and broke her left arm. Our recital is to be next week and she will not be able to play the piano. I hope you can come to our recital.

I think school will be out in about three weeks. I will be very glad. I like school but I am about to get tired of going.

I am sending \$15.00, \$5.00 for the orphans and \$10.00 for the B. B. I. girl. I am so glad we are going to have a B. B. I. girl.

Love,
Julia Frances Steele

Our B. B. I. Girl Fund

Fannie Mae Henley	\$ 1.00
Mrs. Friend, Clarksdale	1.00
Mary A. Milam, J. L. Club	1.00
Virginia L. Schumpert	1.00
Mrs. Austin, J. L. Club	.50
Doris Waycaster	.45
Ernest Clark, J. L. Club	.35
Mrs. Lipsey	1.25
Julia Frances and her father and mother	10.00
	\$16.55

March Receipts for the Orphans

Fannie Mae Henley	\$ 1.00
Virginia Schumpert	1.00
Mary Adelyn Milam, birthday offering for herself and Aunt Nannie	1.00
J. L. Club of Mary Adelyn	1.00
Leon Hanaford	.10
Mrs. Austin	.50
Ernest Clark, J. L. Club	.35

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due to external irritation

Cleanse clogged pores—aid healing of the sore spots the easy Resinol way. Sample of Ointment and Soap free. Write Resinol, Dept. Y1, Balto., Md.

Resinol

Franklin Evans	.27
Harold Bethune	.10
Mr. Mullican, birthday off.	.45
Billy Greenoe, birthday off.	.10
Mrs. Lipsey, birthday off.	1.00
Miss Ruth Steen, birthday off.	2.00
Mrs. Lipsey	1.00
Our Nicest Friend	1.00
Julia Frances and her father and mother	5.00

\$15.87

THIS WAY OUT

By Paul Hutchens

A heartsick young man finds that the young woman who was to have married him has thrown him into the discard for a new admirer. He goes to his room in a hotel and prepares to end it all by taking his own life. This is prevented, and shortly afterwards he meets another beautiful girl, whose chief desire is to win others to the Saviour. Events follow each other rapidly: the young man saves the girl's life when a drunken man throws her off the pier into deep water. A young movie actress comes into the story: another attempted suicide is rescued from death: two kidnappings take place. The young man who once had desired to take his own life and the Christian girl whom he loves are thrown into jail, and a mob surrounds the place. However, another man is found to be guilty of the dastardly crime for which they are imprisoned, and is lynched. One by one the obstacles to the marriage of the two who have suffered so much and so blamelessly are removed, and the book closes with their happiness in the immediate future.

Wm. B. Eerdman's Publishing Company, Grand Rapids, Michigan. \$1.00.

If you want your church to be Baptist-minded, spiritually-minded, and missionary-minded, you need the help of the Baptist Record.

Every fourth person in Richmond, Va., is said to be a member of a Baptist Church.

Dr. W. B. Riley has been pastor of First Church, Minneapolis, for 39 years and has baptized over a hundred people a year.

Syrup of Black-Draught

Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

District B. T. U. Convention Sword Drill Contest for Intermediates

1. Each union may enter a boy and a girl (ages 13-17 inclusive).
2. Five types of drills will be used as listed below.

3. Commands will be: Attention, Bible in hand at side. Draw Swords, Bible flat on hand, the other hand held several inches above Bible. Contestant must watch leader. Scripture is announced. Charge, all begin the search. When place is found contestant places finger on verse and steps forward one step. Only first places will be counted.

4. Suitable award will be given winner in each district.

Scripture Search Drill: Verses from anywhere in the Bible may be used.

Book Drill: Any book in the Bible may be called for. Contestant must find book and be able to tell what book preceeds and follows.

Unfinish Quotation Drill: Memory verses as given in Quarterlies for first two quarters of 1936 will be used. The verse will be given in part, no reference given. Contestant finds place in Bible.

Character Drill: The following characters will be used in this drill; Enoch, Abraham, Jacob, Rachel, Hannah, David, Elisha, Ruth, Daniel, Jesus, Peter, Paul, Martha, Stephen, Dorcas, Lydia. The contestant must find the name in some verse, anywhere it may appear.

Doctrinal Drill: The Plan of Salvation—

What is sin? 1st John 3:4, "For sin is the transgression of the law."

Give verse from O. T. showing that all are sinners: Isaiah 53:6, "All we like sheep have gone astray; we have turned everyone to his own way."

Give verse from N. T. showing all have sinned: Rom. 3:23, "For all have sinned and come short of the glory of God."

What is the punishment for sin? Psa. 9:17, "The wicked shall be turned into hell, and all nations that forget God."

Is there a way to escape this punishment for sin? John 3:16, "For God so loved the world, that he gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

How are we saved? Eph. 6:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works lest any man should boast."

What are the two conditions upon which salvation depends? Acts 20:21, "Repentance toward God and faith in our Lord Jesus Christ."

Give a verse that emphasises repentance; Luke 13:3, "Except ye repent ye shall all likewise perish."

What of the person who believes on Jesus? John 3:18, "He that believeth on him is not condemned."

What is the condition of one who has accepted Jesus as Saviour? 2

Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are new."

What is the privilege of every Christian? Acts 1:8, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

LET EVERY INTERMEDIATE UNION BE REPRESENTED IN THIS CONTEST.

Dear Leader:

As the month of June nears we think of our District Training Union Convention. When we think of the convention we think of the Intermediate Sword Drill. The drill this year is going to be an interesting one and I sincerely hope we may have a representative, two if possible—a girl and a boy, from your union in the contest. It is fine training for the Intermediates. It encourages Bible study and is vital to the full development of the Christian.

In selecting your representatives give all the members a season of drilling before selecting the one or ones who will represent the union, (this is one of the aims of the Sword Drill contest, to give this intensive training in Bible Drill to all members in the union). Then send the best boy and girl to the convention to participate in the contest.

The conventions will meet as follows:

- District—
- 1—Yazoo City, June 22-23.
- 2—Greenville, June 23-24.
- 3—To be announced, June 24-25.
- 4—To be announced, June 8-9.
- 5—To be announced, June 9-10.
- 6—Kosciusko, June 10-11.
- 7—Newton, June 11-12.
- 8—Richton, June 15-16.
- 9—First, Hattiesburg, June 16-17.
- 10—Tylertown, June 17-18.
- 11—Gloster, June 18-19.

West Point Training School

The First Baptist Church in West Point sponsored a very successful training school March 8-13. Each night six classes assembled for study: The B. A. U. Manual, taught by Miss Elois Tolar, educational director in the Leland Baptist Church; the Junior-Intermediate Leaders' Manual with Miss Virginia Witte, also of Leland, as the teacher; Planning a Life, the Senior discussion led, by Miss Lucy Carleton Wilds; The Meaning of Church Membership, directed for the Intermediates by Miss Rhobia Taylor, student secretary at M. S. C. W.; and two interesting studies for the Juniors, one taught by Mrs. Enoch Miller and the other by a fine, capable member of one of the West Point Senior unions, Miss Josey Smith.

Mrs. Miller, both educational di-

rector of the church and also B. T. U. director, is leading the young people in a wonderful way, constantly building in the West Point church B. Y. P. U. organizations that can really be called training unions.

With the characteristic hospitality of West Point, the homes of many were thrown open to the visiting teachers, adding to the satisfaction of our nightly meetings at the church the enjoyment of the fellowship with the people all through the day.

—o—

Starkville Has Big Week

Out of an enrollment of fifty in our class studying "Christian Leadership" at Starkville March 16-20, thirty-one took the examination, the second largest number to complete a B. Y. P. U. course in that church during the pastorate of Dr. J. D. Ray. Seven Intermediates and seventeen Juniors took courses in Methods the same week. A splendid spirit of interest and cooperation existed throughout the week.

Friday night we ended the training school with a big party, enjoyed by all because of five gallons of ice cream discovered just at the right time. It melted mighty fast—perhaps because of the warm reception it received.

—o—

COMMITTEE CORNER

Suggestions for Sunday, April 12

PROGRAM COMMITTEE—Juniors. As the parts are given the ones on program paste stars on the map (see Missionary Committee) at the place where Paul was in that part.

Intermediates. Your program is too impressive in itself to ruin by members who do not learn their parts. Make a special effort to have a quarterless program.

Seniors. For the general discussion after the program give out slips of paper to each member, on each one of which is written the

name of a miracle of Jesus'. The members in turn try to tell the story of the miracle they received.

INSTRUCTION COMMITTEE.—An "Easter egg hunt" (hiding questions around the room) is used at this season by some. More in keeping with the real meaning of Easter would be a quiz in which a cluster of lily leaves would be painted on a big piece of paper and as the questions are answered lilies are added to the picture. Of course, real flowers are even more effective.

MISSIONARY COMMITTEE.—Juniors. Secure or make a map showing Paul's missionary journeys to be used in connection with the program.

Intermediates. Bring as many pictures of Jerusalem as possible, especially one of the garden of Gethsemane.

—BR—

In the past five years 250,000 more people left the United States than came in. Births exceeded deaths by about five million.

—BR—

The National Civic Federation says that half of the liquor in America is sold by bootleggers, since the repeal of the prohibition amendment.

How CARDUI Has

Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

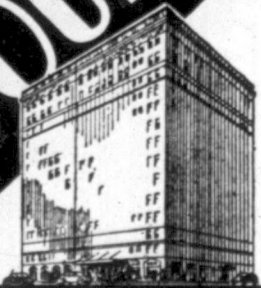
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HOTEL

LINDELL AT GRAND

Baptist Student Union

Blue Mountain College B. S. U.

"Hearts of China" was the subject of Dr. J. H. Ware's inspiring address at prayer meeting on Wednesday of last week. Dr. and Mrs. Ware and Miss Edwina Robinson have been delightful visitors on our campus in the Church School of Missions, which we observed last week. Really that week we experienced vicariously as these servants brought to us in their respective study courses what it is to have a heart full of fear as does the Chinese citizen, what it is to be a pioneer for Jesus as was Henrietta Hall Shuck in the midst of hardships, unexplored territory, and total strangers, and what it meant to those other missionaries who have given or are giving to their Master's work. These servants of His who were with us are themselves living testimonies of the sacrificing missionary spirit which those others possessed. Mrs. Ware and Miss Edwina taught the classes at the college, the respective books which they taught being *Pioneering for Jesus* and *Handmaidens of the King*. Nor were we satisfied with

hearing our guest speakers in the classroom; we also used them in chapel services and at noonday prayer meeting, where they always brought to our hearts marvelous and inspiring messages. We are grateful to our Master for sending them to us!

The high spot in the campus activities of last week was the visit of the Mississippi College Glee Club, thirty-seven delightful and talented young men. Of course we enjoyed having them on our campus, but their presentation of a good concert on Wednesday evening added to the welcome which we sought to extend to them. Especially delighted were we to have Professor Chester Swor, Student Secretary of Mississippi College, to bring to us in his own forceful way in chapel on Thursday morning a message on "Playing Life's Game," seeing to, outside our relations with Jesus Christ, our relations with ourselves and others. We regretted only that Professor Swor and the others could not stay with us longer and speak to us more.

Lourie Strickland, Reporter

ABOUT THE SECOND COMING

Since I have read brother Posey's book on "The World's Future," I find that we do not differ very much up to the second coming of Christ. He says that Elijah will precede Christ's second coming, and Jesus says that he has come already. He also figures out the time of His second coming and Jesus says that the angels nor the Son do not know, but only the Father knows. Just what will take place immediately thereafter, there are but few that pretend to know and our best Bible scholars don't pretend to know. They only give the teaching of Jesus on it and leave it to others who think they know to argue over.

In a previous article I said whatever does not agree with the Bible teaching should be abandoned. This would remove many controversies.

Yes, all the Old Testament writers pointed to Jesus' coming. The writers of the New Testament tell of His coming and what He did and said and pointed to His second coming. Therefore, since Jesus reveals the mind of God in the four Gospels, we must interpret His word in the light of His teaching, or else we will be found as far apart in our opinions as the north pole is from the south pole.

Brother Grantham says as John the Baptist was the fore-runner of Jesus' first coming that Elijah will precede His second coming. This is true according to the scripture but as to Elijah preceding His second coming I cannot agree because it does not agree with the teaching of my Lord. Your teaching on Elijah's preceding the second coming of Jesus is as perplexing as your pig and puppy story. Dr. Posey says that when Jesus makes a statement

that ends the thing, but you, in spite of all He says in regard to Elijah preceding the second coming of Jesus, hold on to your own opinion. You say that John's Gospel says that John the Baptist was not Elijah. It seems from John's answer that he had not been given this knowledge and at the same time he was not teaching it. He did not claim the honor of being Elijah. Let us see what Jesus said about Elijah. In Matt. 17:12 Jesus says, "But I say unto you that Elijah has come already," and the 13th verse says that the disciples understood that He spoke of John the Baptist. In Matt. 9:13 He says "But I say unto you that Elijah is indeed come." An angel speaking to Zacharias (John's brother) before John the Baptist was born said concerning him: "He shall go before Christ in the spirit and power of Elijah." Jesus said that Elijah has come already and the disciples thought that He spoke of John the Baptist being Elijah who should say that Elijah has not already come?

H. Chadwick

DRUNKEN DRIVING BLAMED FOR NATION'S AUTOMOBILE ACCIDENTS

Week-end tragedies due to automobile accidents in the State of Michigan, are attributed to "the man behind the wheel and the liquor he drinks." According to Mrs. W. C. Hagan, State Director of Publicity, there are from twenty to twenty-five fatalities each week-end in that state. "If we could pledge ourselves that no man would get behind the wheel after taking a drink the toll of lives would drop from 25 each week to almost zero." The State of Michigan is putting on an intensive drive against this

form of murder. The Minn. State Hospital reports a great increase in the number of drunken insane being admitted into the institution, and that 1,956 patients are being taken care of in a plant built for 1,100.

A WORD PERSONAL

In a pastorate extending well into the ninth year at Jasper, Ala., my health failed, in a measure, and it seemed wise to give up the work there. So in December I resigned this pastorate, but the church declined to accept the resignation, asking me to return as soon as my health warranted it. Early in January I came to Pickens, Mississippi, where I have a brother and son.

While I am much improved I do not consider it wise to return and get under the load there again. I am however desirous of taking up a lighter work—half-time or something of that nature if such work should open before me. I am under orders of the Great Head of the churches and subject to His direction. I want to keep busy and to be of service so long as my Lord sees fit to spare my life.

At my request the First Baptist Church at Jasper has acted on my resignation and has called Dr. L. E. Barton, whom I had secured as supply pastor. He has not yet indicated whether or not he will accept.

If the Lord should lead me into any supply work while a pastor is on vacation or any church is looking for a permanent pastor, I might be of some service in that way.

W. F. Yarbrough

Pickens, Miss.

... Pastor E. F. Baker recently sent out a list of questions to his church members and published the same in his church bulletin. The questions are very searching. They are as follows: (1) Should our church roll be revised (or pruned)? How? (2) What per cent of the resident membership attends services regularly? How can this be improved? (3) What per cent are real soul winners? How can we increase the number? (4) What per cent are real stewards, according to New Testament standards? Give your estimate of a steward. (5) How may we measure the spiritual life of the church? (6) Are there any evidences of a coming revival of dynamic religion? (7) Should our members be given more opportunities to indicate their loyalty to and support of the church in its program of work? (8) To what extent

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should this church participate in the mission program as fostered by Southern Baptists? (9) Which do you consider more vital to the life of this church: stewardship, missions, or evangelism? (10) How may our services be improved? Pastor Baker is seeking to ascertain how his church membership is thinking on important matters concerning the kingdom.

A guest at a banquet took pains to make himself agreeable to a Chinaman sitting next to him.

Somewhat at a loss for small talk he ventured, after the first course, to inquire, "Likee soupee?"

There was no reply except a genial beam. After the next course he followed up his first opening with "Likee Fishee?" This evoked a still more genial beam.

Later in the evening the visitor from the Far East responded to a toast in perfect English.

On resuming his seat he asked his discomfited neighbor, "Likee speechee?"—Ottawa Citizen.

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ABOUT KAGAWA

(Continued from page 7)

In at least three of his addresses he emphasized that God, in the natural order and in human history, is concerned with values; and that the message of the Gospel and the task of Christianity is to relate humanity to God in the acceptance, the realization and the consummation of values. Values exist, of course, only in terms of personal meaning. In this relation God does three things: creates values, sustains values, and restores lost values. All of these God does through His Christ; but the unique thing in Christianity, found in the teaching of no other religion, is the restoration of lost values. This is the peculiar and characteristic work of Jesus Christ. This is why He is the only redeemer. Redemption is accomplished through utter unselfish and sacrificial love. Jesus exemplified this love and commended it in His entire ministry. He brought it to its supreme climax in His acceptance of death by crucifixion, and made the principle divinely and universally effective in His resurrection. By God's continuous and obvious approval of the Gospel of the Kingdom of God as preached and inaugurated by Jesus, and especially in the resurrection of Jesus, God set His final and determinative seal on Jesus as the Christ and as the true interpretation of God's purpose in the universe and in human history.

All the lecturer's addresses, in his own thinking, were aspects of the presentation of this Christian philosophy. In the final lecture he undertook to present the practical expression of the Kingdom of God as a movement for redeeming and ordering human life through the social, economic, political cooperative movement. He pointed out how capitalism and communism are both impossible schemes for giving expression to the Gospel of Jesus and for living in the Kingdom of God.

Kagawa came into his Christian experience through the reading and acceptance of the words of Jesus in Luke 12:27-30. Therein Jesus became to him the interpreter of the character of God in relation to the physical world and especially in relation to human beings. Thus he began his Christian experience by accepting Jesus as the revealer of God as Father. He passed on, with his turn for philosophy and his tremendous interest in nature, to accept Jesus as the interpreter of God in the creative and sustaining work of history and as revealer of God's goal of a loving social order—the Kingdom of God. Realizing that Jesus had rescued him from conditions which could only have meant a life of sinfulness and futility, Kagawa became interested in the people suffering so desperately in the unspeakable slum region of Kobe. Entering this work out of a somewhat undefined sympathy for human suffering, he was led on into it, with ever expanding demands, for almost fifteen years. In this connection the whole desperate need of depraved human nature and the vicious conditions of human life pressed in upon his soul; and, ex-

periencing constantly in his work the redeeming power of the living Christ, he was led into a most profound sense of the redeeming purpose and power of Jesus Christ. Thus he worked out his threefold interpretation of the Christ, as the interpreter of God, as God's Son achieving his Father's purpose in all the processes of life and history, and as God's Redeemer of lost men and lost social ideals and values.

Kagawa is genius, a mystic, an evangelist, a social philosopher, a reformer, and an interpreter of living, vital conquering Christianity. The key to his life and work may be said to lie in his taking quite literally two or three Scripture statements.

First, "In Him (God) we live and move and have our being." Thus every event in his life he instinctively relates to the presence and purpose of God. This gives him a calm mastery, a conservation of all his energies, a freedom from disappointment, because he accepts everything as the Heavenly Father's appointment.

Second, "The Son of man came not to be ministered unto but to minister and to give His life a ransom for many." This constitutes the framework of his theory of Christian duty.

Third, "The Son of man must . . . be put to death and . . . raised again. . . . If any man desires to come after me let him take up his cross daily and come on after me."

It will not surprise us if many halt before such a realistic challenge to the full acceptance of the full meaning of Jesus Christ in His Gospel and His program for the Kingdom of God. Yet once we see the vision, dare we call ourselves Christian if we are disobedient to it?

MISS COLEMAN'S LETTER FROM CHINA

(Writing from Shanghai)

The earnestness and serious spirit of witnessing of the Chinese Christian is soul-stirring indeed. Devout and sincere in their consistent efforts to grow personally in grace and knowledge, they are ever eager to tell others and others. Many of the Christian young men in Business in Shanghai spend half of their evenings at the feet of our missionaries in Bible study at the night schools in our Baptist churches, and the other evenings in visiting their unsaved friends and in telling them and their families of the living God.

To behold the response of the unsaved to the Gospel story is an experience one can never forget. Before one's eyes will ever be the picture of those humble ones dropping down on the floor in their earnestness and begging for more of the Bread of Life. "Please tell me more." "I don't quite understand." "Oh! Tell me how to pray. My heart knows it is right to pray. I want to pray—but I don't know how." "I want to believe. Please help me to know more." These sentences of pathos and heartache will forever vibrate in our hearts and make them ache without ceasing.

Last week-end was the opening of the University of Shanghai. Dr. Hermon C. E. Liu, the president, and his family were holding a spiritual retreat while the students returned from the Chinese New Year holiday. To hear the faculty members pledge their best to God for the coming semester made one's heart thrill with gratitude for this great Christian institution training China's youth into Christian national leadership.

Dr. Liu told us that the University will soon celebrate its thirtieth anniversary. He says that it was "the first institution in China which officially admitted women students. That was in 1920. In the first year there were only four girls. Recently the Board of Trustees had to set a limit of two hundred girls, but this fall we had great difficulty in limiting the number, and we have enrolled two hundred and sixteen. While 30 per cent of our college enrollment are girls, 47 per cent of those receiving highest honors and 50 per cent of those receiving highest honors for their work last year were girls. We are very proud of this evidence of the brilliance and application of our women students." And we might add that this does not describe the beauty and charm of these cultured, refined young women. What a privilege it is for our missionaries to touch these young lives, to woo and win them to Christ, and to train them for Christ. The young men are equally as charming, attractive and alert in gentile manners and choice qualities.

To arrive in China on Friday night and to worship on that first Sunday in China in the Old North Gate Church is as it ought to be for every Southern Baptist going to China. The name itself speaks volumes of the first days of the first century for Christ in China. Dr. Matthew T. Yates' spirit still abides there to bless and inspire. And the presence of Missionaries Willi Kelly, Pearle Johnson and Elizabeth Hale is the guiding force and influence that is making this church a veritable lighthouse in Shanghai. The way these Chinese Christians love and depend on Miss Kelly for wise decisions, for gentle advice and for teaching them the way of life is a living evidence of what God can do through a life completely yielded to the Master. Miss Kelly is a deaconess. It was communion Sunday. To receive one's first communion in China from the hands of this veteran of forty-two years of soul-winning and life-saving in China was a benediction that will linger like fragrant incense always, always!

Distances in China are so vast that it is difficult for an American to grasp them. From Peiping to Harbin is like going from New Orleans to Toronto. And the trip that

I began yesterday morning from Shanghai to Hong Kong will not end until tomorrow, and I am traveling on one of the Dollar Steamship Lines' fast boats—the S. S. President Hoover. We made nearly five hundred miles yesterday. After 12 full, happy days in Shanghai, it is wonderful to rest awhile before my next city, and nowhere could I rest more than on this most comfortable and attractive hotel-on-the-sea. The fresh fruits and delightful games on deck refresh one and bring just the relaxation needful for a clear brain and an eager heart when I reach Hong Kong tomorrow and continue on to Southern Baptists' most praiseworthy mission of Tung Shan at Canton.

Judge: "Didn't I tell you the last time you were here that I didn't want to see you here again?"

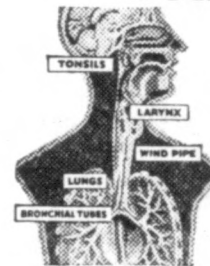
Prisoner: "Yes, Your Honor; that's what I told these policemen but they wouldn't believe it."—Ex.

Little Willie had gone to bring the new kittens in. His mother, hearing a shrill meowing, called out:

"Don't hurt the kittens, Willie!"

"Oh, no," said Willie, "I'm carrying them very carefully by the handles!"—Ex.

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GREATEST NEED IN OUR CHURCHES

I am deeply interested in the church, and to my thinking the pastor is the key to the problem. We need pastors with a deeper spiritual conviction, on whose hearts, lost souls hang heavily, a deeper sense of responsibility, with a greater thirsting for divine leadership and a loving heart filled from above, rather than pastors who bring a pleasing discourse to a satisfied membership.

I am reminded of the instance when Dr. H. F. Sproles resigned as pastor of First Church, to accept a call to Vicksburg. The mayor of Jackson said the city could well afford paying Dr. Sproles' salary for him to walk the streets of Jackson. Mark 9:29 tells "This kind came forth by nothing, but by prayer and fasting." Our ministry should blush with shame that our boards had to transfer from our foreign field, Bro. Eugene Sallee that he might come to the homeland to kindle a fire in these cold hearts of ours. He gave his life as a sacrifice for our lethargy. Kagawa, heralded as the world's greatest Christian native of a heathen land, comes to America to teach us how to live the Christ life, and with such power that his consecration sways thousands. Isn't it pathetic that we, supposedly a Christian nation, have lost the power of the Gospel? Yet we know Christ is the same, today, yesterday and forever.

Our trouble is formalism, having the form of Godliness but denying the power thereof—this prophecy is being fulfilled: 2nd Tim. 4:2-5. We need to preach a whole Gospel, a living Christ, a lost world and a literal hell, that regeneration is a change of heart, a redeemed body, following the precepts and example of our Lord, that we consecrate our lives on the Altar of Service, surrendering ourselves and our possessions to the will of Him whose we are, 2nd Tim. 2:21.

Our women are to be commended and our young people congratulated, each organization having fulfilled the command, "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." They first informed themselves, this gave them inspiration and they have taken the spirit of the Macedonian church, wherein they abound unto the riches of their liberality.

Our task today is informing and inspiring men. Again the pastor is the key to the problem, through him and on down through a body of deacons, chosen in compliance with God's word, who should be active in all the church fosters—worthy of imitation, setting the example for others, the men could be aroused from their lethargy and indifference.

Inspiration follows information. The leadership of one consecrated, dedicated life in each community is foretold in Josh. 23:10, "One man of you shall chase a thousand, and two shall put ten thousand to flight."

D. L. Brown

Kosciusko.

H. W. GREER

Whereas, in Divine Providence, it has pleased our Heavenly Father to call into His presence our esteemed Christian friend and fellow deacon, brother H. W. Greer, and

Whereas, his life among us has been a blessing, and his Christian activity a devoted service to his fellowman,

We, the Board of Deacons of the Lumberton Baptist Church, do hereby

Express our loss at the passing of one of our faithful members who was untiring in his efforts, consecrated in his service, and steadfast in his faith; and

Acknowledge the blessing that has been ours from his acquaintance, the contributions made by him toward the spiritual enrichment of our church, and

Extend to his bereaved family our tenderest sympathy and earnest prayers.

W. D. Edwins, Chairman
Board of Deacons
D. D. Bounds, Secretary
Board of Deacons

S. S. ATTENDANCE MARCH 29	
Jackson, First Church	920
Jackson, Calvary Church	942
Jackson, Grif. Mem. Church	589
Jackson, Davis Mem. Church	346
Jackson, Parkway Church	205
Jackson, Northside Church	115
Meridian, First Church	647
Columbus, First Church	728
Brookhaven, First Church	470
Laurel, First Church	450
Laurel, West Laurel Church	380
Laurel, 2nd Ave. Church	221
Laurel, Wausau Church	51
Mt. Oral Church (Jones Co.)	76
Clarksdale Baptist Church	350
Amory Baptist Church	239
Amory Baptist Church (3-22-36)	224
Springfield Baptist Church (Scott Co.)	97

B.T.U. ATTENDANCE MARCH 29	
Jackson, First Church	140
Jackson, Grif. Mem. Church	60
Jackson, Parkway Church	55
Jackson, Northside Church	141
Brookhaven, First Church	123
Laurel, First Church	109
Laurel, West Laurel Church	115
Clarksdale Baptist Church	54
Springfield Church (Scott Co.)	47
Deemer Baptist Church	49
Deemer Baptist Church (3-22-36)	49

Dr. B. B. Hall of Rolling Fork will be with Pastor Morgan and the First Church, Vicksburg, in a series of "Christian Life Services," April 5-10, meeting every evening at 7:30.



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GOD GIVES MORE THAN WE ASK

Yesterday was a high day for us at Gillsburg in every respect. For the past few months we have been working hard and praying much, even wrestling with the Lord for a blessing.

About six weeks ago our Sunday school superintendent set a goal of 200 for the Sunday school, the most we have ever had in the past few months is 170. By visitation, writing cards and praying much, we heard the secretary read the report of a total present of 228. Every one rejoiced and I was caused to tremble because of the goodness of our heavenly Father. Mrs. Stewart, our superintendent, is educationally fit for her task, but the secret to her success is a surrendered will. Mr. Moody once said, "The world is waiting to see what God can do with one man who is completely surrendered to His will."

Brother W. A. Gill, Jr., of McComb led the song services for us and rendered a splendid solo Sunday night. All of us were made thankful that we had a little part in the work of the Master.

All of God's promises are true and when He tells us to ask any-

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thing in His name He means just what He says. I am like the old Negro preacher who said, "I ain't got no better sense than to believe it." May the Lord help us to work hard and expect great things from Him, who promises so much.

Thomas J. Delaughter, Pastor

Young Douglas had reached the age of seven when he was promoted to the dignity of having a room to himself. His fond parents had furnished it with great care and showed it to him with no little pride and satisfaction.

Douglas view in silence.

"Now, son," said his father, "this furniture is of the best. It will last you a lifetime."

Still Douglas kept silent.

"Don't you like it, Douglas?"

"Oh, yes, I like it. But how do I know my wife will like it?"—Christian Science Monitor.



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